

**THE CONTRIBUTION OF STRATEGIC MANAGEMENT
AND ORGANISATIONAL DEVELOPMENT THEORY, MODELS AND PRACTICE
TO THE EFFECTIVENESS OF LOCAL CHURCHES:**

**A STUDY ON A SELECTED SAMPLE OF SOUTH AFRICAN
URBAN AND SUBURBAN CHURCHES AT CONGREGATION LEVEL.**

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DECLARATION

I the undersigned hereby declare that the work contained in this dissertation is my own original work and that I have not previously, in its entirety or in part, submitted it at any university for a degree.

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December 2005

ABSTRACT

The idea of deliberately planning and measuring the work of congregations does not settle easily with many church leaders and theologians. This study suggests that churches are becoming increasingly socially ineffective because they do not understand and apply scientific management knowledge and methods. Strongly held ideologies and dichotomies characterise the milieu of this topic.

There remains a very real *social problem* concerning the role of churches. That is what this study has based its relevance on. The study is encouragingly supported by its finding that 90% of church leaders surveyed, disagreed with the notion that the church has no responsibility to society at large for its actions. 92% of respondents further agreed that the role of the church is the *well-being and upliftment* of its communities and not just to create converts. This study presents evidence that questions the success claims of the Church Growth body of knowledge.

Evangelism world-wide has recently experienced the most extraordinary acceleration in the number of conversions in the history of the Church, but research in the countries where this phenomenon has been more prevalent, has found little equivalent growth in church membership. The work of researchers in the USA has repeatedly drawn attention to the alarming levels of “unchurched” Christians and the falling away of Pentecostal churches. This study confirms the trend in South Africa and reveals our unchurched level to be 53%.

Analysis of congregational development interventions attempted by the sample reveals an almost three times greater success rate reported by churches that did not apply the church growth principles or combined them with management methods. The aim is to present explanations and solutions for the difficulties churches are having both in the areas of managing their own development and in retaining committed members for a nobler purpose than to laud their size over smaller, but possibly more caring and socially effective churches.

An objective of this study is to present existing knowledge and methods from the field of management science as a conceptual framework for systematically fitting disconnected elements of contemporary Church Growth Theory into a holistic and integrated development approach that goes deeper than a mere mechanistic extrapolation of theoretical ideas and praxis from one context into another. The survey found a 74% support base from the South African church leaders surveyed for a synthesis of the best of both Church Growth and business management methods in fulfilment of its mission.

The most compelling finding that this research contributes to social knowledge, however, is that local churches found to have reported significantly more externally focused growth such as evangelism, community work and church planting, applied strategic thinking, formal planning and management methods to their development without compromising the Gospel message that the Church is called bring to society.

OPSOMMING

Hierdie studie beweer dat kerke word meer sosiaal oneffektief omdat hulle nie wetenskaplike bestuurskennis verstaan en metodiek toepas nie. Dit is waarop hierdie studie se relevansie gebaseer is. Die studie is bemoedigend ondersteun deur die bevinding dat 90% van die kerkleiers wat aan die ondersoek deelgeneem het, nie met die mening saamstem dat die kerk geen verantwoordelikheid teenoor die gemeenskap in sy geheel het en daartoe bydra nie. 92% van die respondente het ook saamgestem dat die rol van die kerk is om by te dra tot die opheffing en welgesteldheid van die gemeenskap, en nie net om bekeerlinge te skep nie. Hierdie studie lewer bewys wat die sukses-aansprake van die Kerkgroei Beweging teenspreek.

Wêreldwye evangelisasie het onlangs 'n buitengewone versnelling ondervind in die aantal bekeerlinge in die geskiedenis van die kerk, maar navorsing toon dat in die lande waar hierdie verskynsel die sterkste voorgekom het, baie min ekwivalente groei in kerklidmaatskap plaasgevind het. Hierdie studie bevestig die tendens in Suid Afrika en wys dat ons vlak van ongekerktes op 53% staan.

Ontleding van die gemeente se ontwikkelings-intervensies wat deur die kerke in die proefskrif onderneem is, wys dat kerke wat nie kerkgroei beginsels toegepas het nie, of hierdie met bestuursmetodes kombineer, amper drie maal groter sukses behaal het. Die doel is om verduidelikings en oplossings aan te bied vir die probleme wat kerke in beide die areas om hul eie ontwikkeling te bestuur asook die toegewyde lede te behou vir 'n meer eerbare doel as om af te kyk op kleiner, maar moontlik meer sorgsame en sosiaal effektiewe kerke.

'n Doel van hierdie studie is om bestaande kennis en metodes in die bestuurswetenskappe as 'n konseptuele raamwerk aan te bied vir die sistematiese passing van ontwrigtende elemente van kontemporêre Kerkgroei Teorie binne 'n holistiese en geïntegreerde ontwikkelingsbenadering wat dieper gaan as slegs die meganistiese ekstrapolering van teoretiese idees en praktyk van een konteks na 'n ander. Die navorsing het 'n ondersteuningsbasis van 74% bevind onder die Suid Afrikaanse kerkleiers wat aan die ondersoek deelgeneem het, vir 'n sintese van die beste van beide kerkgroei en besigheidsbestuursmetodes in vervulling van die kerk se missie.

Die mees afdwingbare bevinding wat hierdie navorsing bydra tot sosiale kennis is egter dat plaaslike kerke wat aansienlik meer in eksterne areas van evangelisasie, gemeenskapwerk en kerkplanting groei, het toegepaste strategiese denke, formele beplanning en bestuursmetodes aangewend sonder om die Evangeliese boodskap waarvoor die kerk geroepe is om aan die gemeenskap te bring, te kompromitteer.

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The more I studied the thoughtful investigations and profound conclusions of so many greatly gifted men and woman who had travelled the byways of scientific research ahead of me, and which temporarily removes one from the frenetic business of chasing after things, I could not but consider the wise words of the great Hebrew king, Solomon:

*“There is no remembrance of men of old, and even those who are yet to come,
Will not be remembered by those who follow.”*

(Ecclesiastes 1: 11)

Fortunately, even as Solomon’s wry musing from ancient history is recorded for our reflection, so much of the fruit of sacrifice and dedication of the people from whose studies I have so liberally drawn, continues as testimony to their courage to venture beyond what was asserted in pursuit of the truth. This study is gratefully dedicated to those who have added so much to our better understanding of truths, and which enable us to speak out against ideology, dogmatism and falsity.

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“I know your deeds, your love and faith, your service and perseverance” (Rev. 2: 19)

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PART 1: THE RESEARCH PROBLEM AND ITS CONTEXT

1.1 INTRODUCTION

The Lord said, “*If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them.*” This verse from the Bible (Gen. 11: 16), recorded as a statement by God Himself, acknowledges the almost inexhaustible degree of ingenuity and creativity given to man. It significantly also reveals the power of communication and accord among people when endeavouring to undertake something of an order that requires large-scale collaboration. The passage refers to the vainglorious agreement among people of ancient history on an ambitious plan to build a city with an edifice in it that “*reaches to the heavens, so that we may make a name for us,*” and thereby deter other nations from attacking them out of awe for their great accomplishment.

The account of the subsequent destruction of the tower of Babel and the deliberate dispersion in utter confusion of its builders, by an angered God, seems almost to have placed a theological check in the minds and hearts of some modern day Christians as an example of the outcome of a reliance on human methods rather than total dependence on the Divine creator. It is this juxtaposition of what is seen on the one hand as God’s gift – the ability to manage with foresight skill and diligence, and on the other hand as God’s rival - *the applied mind*, which is central to the philosophical problem with strategic management in churches. McGee adds that Pentecostal and Charismatic Christian theology places precedence on the leading of Holy Spirit even over administrative structures and scientific growth (Burgess, McGee and Alexander, 1988: 608) and although this study did not find a significant difference in management orientation between the Pentecostal, Charismatic and Denominational groups surveyed, as a particular theological position, this belief must undoubtedly add to the tension over the presence and role of management praxis within church life. This study is however, not about weak self-defeating theological exegesis that leaves so many Christians disempowered, resourceless and distanced from the arenas of human endeavours “*to promote the welfare of humanity and reduce suffering*” (Knitter, 1996:91), or in the South African context, “*to eradicate poverty and inequality, reduce vulnerability, and foster a stable society*”(IDC, 2003).¹ It is a study and exposition about strategies and methods that can enable churches, unhindered by excessive piety, ignorance and ineffectual leadership, to successfully accomplish their Biblical injunction “*to make disciples of all nations*” (Matt 28: 19).

Much has happened through the ages to that embryonic organism of hope and salvation that Jesus Christ left behind on earth. The form and state of the universal Church “*Ekklesia*”, the separated, “*Body of Christ*” as it is today, if any such a synoptic view were at all humanly possible, is the cumulative effect of two thousand years of God and man’s workmanship. This statement must be made, for to impute to God alone the fractured, parochialistic and dissentient

¹ Millennium Development Goals: Directorate for International Development and Co-Operation, South African Treasury (See Bibliography).

amalgam that is modern day Christendom, is unthinkable. History reveals that mankind in all its finitude, with great ambition, power seeking expansionism, materialism, and at best through an often questionable degree of moral regeneration, has for almost two millennia, been ardently, often violently engineering towards an ideal form and expression of the Church. In South Africa alone, some 146 different groups of Christian affiliations and denominations exist (Siaki, 2002: 32).

The question that arises in response to the honest and objective acknowledgement that the transcendent purpose of the Church, through a visible unity of spirit and action, is not being globally accomplished, must surely be, *“what then ought to be done?”* Some Church Growth advocates will argue that the number of Christians worldwide today is greater than at any stage before in Christian history. To some extent this is true, however, the fundamental proposition that the church’s role is not to merely bring about conversion through proclamation, but to create mature and effective disciples, cannot be overlooked. At the defence of the dissertation’s proposal, the finding of a survey in the United States (Barna, 1990) was presented in support of this researcher’s contention that *“evangelism works, churches don’t.”* Barna’s study revealed that 55% of self-declared American Christians were not in membership to any local church. In South Africa according to Siaki, this proportion could be a staggering 80%, with only 6 million of the 30 million self-declared Christians belonging to churches (Siaki, 2002: 32). This assessment seems severe, but even allowing for twice that number by including nominal members, it remains a serious indictment on the attractiveness of the Church and its ability to retain new converts. Malphurs (1998: 32) refers to the statistics offered by Schaller (1993: 78), one of the USA’s most eminent church consultants, *“80-85% of the 350 000 churches in America are on the down side of their growth cycle. Further, of the 15% that are growing, 14% are growing as the result of transfer rather than conversion growth.”*

In the foreword to Johnson and Fowler White’s (2001) compilation of essays on the decline both morally and theologically of post-war evangelicalism, Wells argues that this unravelling has occurred because of theological departures from the Reformation’s formal and material principles. He cites a report from George Barna in 1999 that despite the fact that 54% of Protestant pastors believed that revival was breaking out, for every Protestant church that has started in America, two have closed down. Wells addresses the reasons for the decline of world evangelicalism from territory that he is indeed acquainted with, theology, Christology, ecclesiology and pneumatology, and explains that from its common doctrinal inheritance, evangelicalism began to lose its core vitality, its very soul as *“doctrinal boundaries were crossed”* (Ibid, xvii).

He adds, *“As evangelicalism has emptied itself out theologically, novelty, experimentation and cultural trendiness have overwhelmed many of the historic, bedrock affirmations that once characterised evangelical faith.”* This assertion provides the theme for their book, titled, *“Whatever happened to the Reformation?”* and essay upon essay by eminent theologians

undertake the work of dissecting and explaining how Biblical foundations have been moved away from through “a postmodernistic agenda for relevance.” Their theological arguments are on the whole, not within this study’s scope of research, until with an incredible leap of logic Wells proclaims, “For many (evangelicals) the world seems too complex, the church too confused to think that God can still accomplish His ends through His means. The church is therefore awash in strategies borrowed from psychology and business, that it is hoped, will make up for the apparent insufficiency of the Word and ensure more success in this postmodern culture” (Ibid, xix).

McIntosh, (2003: 42) endorses this, “As God’s authoritative Word, the Bible is complete, lacking nothing. No new revelation is needed or to be expected.” He does concede that through “general revelation,” God communicates His truth in nature, history, and human life and that “It is Biblical to make full use of empirical research in the fields of anthropology, sociology, and other sciences. We are free to explore, discover, and use common truths.” He then makes a confusing, almost contradictory proposition that leads to the heart of this study’s concern with the Church Growth Movement and its theories, “Human understanding has been warped due to sin. General revelation is now under a curse.” (Ibid. 39).

Such pronouncements may no doubt be directed at this dissertation for seemingly advocating greater proficiency and wisdom in the application of methods that are, to some minds, necessary evils. The weakness in Wells’ logic is that an attack on, and rejection of management principles and practices cannot restore a weakened theological bedrock. If the error in the church is a theological one, then its true aetiology must be addressed. This study is not postulating the substitution of strategy for theology. It is exploring opportunities for theologically grounded congregations to healthily improve their collective effectiveness to the glory of God. The response to McIntosh’s conclusion that knowledge gained through study of the sciences derived from God’s “general revelation” to mankind is warped and cursed is a theological argument which has not been offered in this dissertation. The point of introducing these perspectives is merely to present views on scientific knowledge from leaders in the faith community which, whilst purporting to be open to, are in fact, bordering on ideological disapprobation. If their arguments are to be believed, how can any pastor knowingly turn to scientific methods for more effective management of their congregation’s endeavours?

In order to intelligibly construct and defend any proposition for re-engineering churches towards formulation of appropriate strategies and creating effective organisation that will better enable the accomplishment of their mission, definitions of both *church* and its *mission* will need to be clarified. This should obviate possible conceptual differences occurring as the words church, churches, Church, body, believers, congregation, institution and organisation are introduced into this document. The use of Church with a capital C refers to the *universal* or *ecumenical* Church, which theologically speaking, consists of **all the believers** in Christ – the Body of Christ, and as such there can be only one (Eph. 4: 5, NKJV).

The Church then embraces, *ex aequo*, all denominations and non-denominational churches. The use of church without the capital C refers to any of a multiplicity of local congregations. Stagg (1962: 184) defines the *local church* as the “*embodiment of the Church*,” *the ekklesia in a given locality*.” Duffield and Van Cleave (1983 402) explain, “*every local church is considered to be the physical manifestation of the Universal Church in that community*.”

The Church seen universally is contemporaneously Traditional, Protestant, Catholic, Evangelical, Pentecostal and Charismatic in its expression, and Orthodox, Fundamental and Liberal in its doctrine, both structured and informal in its organisation. That, and not any cherished stereotypical concept held in some particular individual’s mind, must be the Church, as its Creator *knows* it to be. There can be no true “bottom up” view of the Church from a finite human perspective. Any claims to a “True Church” must deservedly bear the criticism of arrogance and elitism. The church is also not the mere sum of all local churches put together. It was introduced by Jesus for people individually and communally and not singularly for the establishment of social institutions - the larger the more successful.

It remains a *seamless* body of believing human beings.

It is this seemingly dichotomous abstraction of man, as a universal body corporate, comprising “*Ekklesia*,” the Church, yet free as individuals, to form an own community, also called church, that presents conceptual and practical problems for effective institutionalisation and organisation.

The church, from a Biblical perspective, consists simultaneously of elements that are temporal and those that are enduring (1 Corinthians 3; 12-14. NKJV). In the final analysis it will not be the brickwork, mortar, seating, sound system, organisation, constitution, programmes or processes that will be subjected to testing, but only that which has been accomplished through the employment of these means. If much is achieved through excellence of organisation and the provident use of resources, then their application becomes justified. Equally so, churches without evident direction, organisation or adequate resources will be judged not on their rationale, justification, belief system or their disdain of science and pragmatism, but on what *they have achieved* by their choice of methods.

The foundational research proposition that has uncompromisingly asserted itself throughout the conceptualisation and operationalisation of this study, is that for any local church to be truly relevant and effective within its unique community context, it must *discern* that specific purpose which it is called to fulfil, formulate appropriate strategies, systemically develop organisational capability and plans to accomplish this, and then systematically implement these in a *holistic* manner. Situations and environments inevitably change over time, as will the leaders and members of congregations. All organisation and endeavour cannot endure indefinitely, and is therefore not only temporal – it is transient. There can be neither irrefutably right nor wrong approaches, only those that are most appropriate for the mandating, release, and effective deployment of the *full measure* of inherent capabilities and resources given by God to every unique community of Christian believers.

To fail to do so amounts to poor **stewardship** which is defined by Block (1995: xx, 47) as, “*To hold something of value in trust on behalf of another. To choose service over self-interest for the well-being of some larger entity, our organisation, our community, the earth itself.*”

Mission in the context of this study refers to the *strategic intent* (Hamel and Prahalad, 1996: 141-49) so explicitly articulated by an organisation that it leaves no doubt in the minds of its own people, or those outside, as to exactly what it is about or where it is growing toward. Strategic mission must not therefore be related to the theological concepts of mission, or missiology that have the sole purpose of “missionising” by “missionaries” in obedient response to Biblical injunction. Mission is applied here as that key determinant of a church’s strategy and it is further argued that this mission must be more specific than the Biblical commission – it must arise from a church’s unique context, at a given point in time.

This Dissertation is a scientific endeavour to positivistically present and advocate a universal body of management, organisational and behavioural knowledge that, applied to the field of Christian endeavour, could serve as a future reference work for effective ecclesiological organisation and growth management, suited to any form of church or para church ministry. The advantages that a scientific body of knowledge on organisation, its management methods and behavioural insights can bring to the field of ecclesiology, is primarily the *predictive value* of diagnostic and application processes, concepts and principles. Through the empirical findings and conclusions of over 80 years of scientific research on corporations, whether business or non-for-profit, reliable methods exist for *analysing* organisations and their environments and for systematically *applying* strategies and development approaches that can greatly increase the probabilities of desired goal accomplishment. These management methods are not only well researched, but their application and results are also more universally organised as a comprehensive body of knowledge than can be claimed for the field of contemporary Church Growth Theory.

The study of literature on Church Growth found no holistic perspective on factors such as transitional difficulties arising from the lifecycle stage of the church, existence or not of an explicit mission, consistency in the pattern of past and present strategies, shared values, community context and demographics, appropriateness of functional design, relevance and effectiveness of its product mix, organisational processes or the skills levels of leaders and members. No methods for assessing the extent and type of change required or the organisation’s ability to successfully manage and implement change was found in any of the programmes offered by Church Growth literature.

Attempts by leaders to change any aspects of their church based on these approaches, cannot take place within any overall strategic frameworks and processes that could allow them to systemically integrate and align all organisational elements in a strategic “fit” (Hamel and Prahalad, 1996: 148-161).

Much that has been written by church development researchers and consultants is primarily for the contemporary Pentecostal/ Charismatic community and does not address the ecclesiological and theological differences between the traditional, non-Protestant churches and the Protestant groups, or the Mainline non-Pentecostal churches and the new independent movements. Managing transformational type change is a complex and formidable process, daunting even to those with the requisite knowledge, experience and skills. Yet change must come and it must come from within the Church, however divided. The new churches themselves will have to deal with the conceptual constraints and structural flaws impairing their own exuberant and liberated ecclesiological reconstructions before being able to transcend a further paradigmatic shift towards scientific management. According to a study by the HSRC in 2002, the Church still remains the most trusted institution in South Africa (Siaki, 2002: 39) and although departure points may exist *anywhere* across the vast latitude and longitudinal spectrum of Christendom, every church has a moral and social responsibility to continuously be relevant, purposeful, dynamic, growing and fully effective. This is the charge given by Christ to His first followers, and to be this in a post modern world, all churches must progress to that place of true new covenant effectiveness, by using all the means, knowledge and resources available from God – even His scientific methods.

Whilst the study's primary focus is to objectively and logically deal with the theoretical and practical issues involved in seeking to apply the praxis and body of knowledge of a field built up outside of any ideological framework, to a field that *is* ideological, to ignore the role of theological views and doctrinal perceptions and positions, would be academically facile, particularly in regard to overcoming blockages and successfully managing change. Discussions of this nature are presented largely in the context of independent variables of leaders and congregations, their shared values, belief systems, basic assumptions, conceptual systems, leadership styles and organisational culture as they affect the recognition of the need for complex change.

This dissertation argues that business management concepts, methods, principles, models and practices applicable to strategic thinking, analysis, strategy formulation and management of strategic change, are as relevant for and directly applicable to Christian institutions such as churches and para church organisations. It also postulates that the imperative for businesses to satisfy human needs and wants as a critical success factor for competitive advantage and growth through distinctive, relevant products and competences – is equally incumbent upon churches, and that without deliberately designing a clear positioning strategy and aligning organisation, its message and products to support this, no church can make significant inroads into its community. It further posits that in order to manage strategic change effectively, churches will have to apply a distinct planning and implementation method such as management by projects, managing not only the transition process itself, but all the human, cultural and political elements in a co-ordinated and well synthesised manner.

It is also argued that Biblical standards alone as the definitive criteria for selection and appointment of church leaders, whether professional or laity will not produce an effective leadership cadre, especially to lead and manage rapid growth and *complex transformational* type change (Nadler and Tushauer, 1989: 194-204).

The leadership theories, concepts, principles and models and practice that the field of business management has to offer such as Situational Leadership (Hersey, Blanchard and Johnson, 1996) and the work of Bass (1985, 1990), Bornstein and Smith. (1996), Stogdill (1974), Conger (1990), Fiedler (1967), Kets de Vries (1990, 2001), Kets de Vries and Miller (1984, 1991), Kotter (1996), Mintzberg (1983), Trice and Beyer (1986), Schein (1992), Ulrich (1996), Tannebaum and Schmidt (1973), and Zelenzik (1984) are but a few essential readings for a sound understanding of leadership and its psychology and dynamics. It is doubtful that material forms part of standard Theological Seminary curriculum and as with the field of growth theory, the Christian Community is building up its own body of knowledge on leadership, some even claiming to present “Irrefutable laws.” The principles of falsifiability and the fallacies of authoritarianism or reductionism that are acknowledged tenets for scientific research, are seemingly not as respectfully embraced within their methodologies.

These arguments form the ontological background from which the hypotheses of the study were developed for empirical testing through the field survey, and they also provide the theoretical framework within which they have been conceptualised, operationalised, tested, analysed and validated.

1.2 BACKGROUND

1.2.1 Widening Schisms in the Church

The extraordinary world wide burst of Church Growth from the early 1950's to the present time has predominantly been a Pentecostal phenomenon that left the Main line denominational, Catholic and Orthodox churches largely unaffected. It has been estimated that by 1984 the world constituency of classical Pentecostal churches was just under 150 million Christians (Burgess, et al., 1988: 221). In 1991 it was reported that there were by then about 390 million Charismatics in over 100 nations around the world. By 1998 the movement had an estimated 500 million adherents, making it the fastest-growing part of the global Church. In addition, over 50 million Catholics identify themselves as charismatic believers (Collins and Price, 1999: 225). Wagner (1998: 18) describes this movement as “The New Apostolic Reformation,” and sees it as the most significant development within Christianity in almost 500 years. Beside the rapid growth of the North American independent charismatic churches, three other Church Growth Movements formed part of this reformation:

- The African Independent Churches, which throughout South Africa and Africa generally has far exceeded the growth of the Traditional churches.
- The Chinese house churches.

Although these international movements are mentioned, this is necessary only to explain the Universal significance of the Church Growth experienced in Pentecostal and Charismatic churches in South Africa during the last three decades. Whilst theological based difficulties with institutionalisation as an expression of the manifestation of the Church in any locality is a Universal debate, to avoid the error of overlooking the role sociological and cultural differences may play in choices of church governance and administration, this study is confined to a South African context only. This does not imply that the South African milieu is culturally and socially homogenous, only that the probability of confusing theological positions and cultural/sociological factors influencing views on scientific methods of organisation and management is relatively lower. This researcher is more familiar with the diversities and disparities that exist within RSA faith communities than elsewhere in the world.

To Pentecostal and Charismatic Christians, the extra-ordinary growth of Spirit filled believers across the world is entirely the Sovereign work of Christ through the outpouring of the Holy Spirit, and is seen as an important sign of the end times.

This view, according to Burgess, et al., (1988: 267), has created a “*greater urgency for missionary endeavour and evangelism.*” Pentecostals have always affirmed the invisibility of the Universal Church and many regard it as an *organism* and not an organisation. (ibid: 212) In this perspective the dominant image of the church is the bride awaiting the coming of Christ, the bridegroom, and her consequent rapture (1 Thess. 4; 15-17). The Pentecostal and Charismatic sees the Church as wherever the Holy Spirit is present with power, and have not elaborated a distinct theology of church, partly because of their emphasis on evangelical action and partly through a Protestant fear, according to Burgess, et al., that to focus on church – diminishes focus on Christ (Ibid, 213-218).

The Catholic Standpoint on ecclesiology, whilst inclusive of the “mysticism” view of the invisible Church of Christ, is less inflexible towards an institutional form, but has its own difficulties with the theological foundations postulated for other models as will be discussed in Section 2.5.2.

The Church Growth Movement pioneered by Donald McGavran at the Fuller Seminary School of World Mission, in California, since the early 1960’s began to focus Pentecostal attention to church formation and not just the multiplication of converts. His systematic study of what causes churches to grow attracted much attention, particularly in North and Central America, and inspired a wave of studies that continues to this time. As with the Charismatic Reformation itself, the Church Growth Movement was characterised by strong polarisation through the often-uncompromising messages the researchers were feeding back to their constituencies. Growth success approaches, models, principles and theories proliferated, based mostly through observation and phenomenological studies on communities that had experienced intense renewal.

These findings were presented with strong Biblical substantiation as the panacea for struggling congregations everywhere. Warren (1995: 58) states, “*Many simplistic solutions for Church Growth are couched in such pious terms that it makes it difficult for anyone to challenge them without seeming unspiritual.*”

Wagner (1984: 16) acknowledges that the, “*innocent, but overenthusiastic arrogance of some Church Growth advocates*” was a reason why many mainline leaders were turned off to the growth movement. Sweeping statements by these proponents such as, “*Any church can grow – if it wants to grow*” and “*Every church should grow – if your church is not growing you are out of the will of God,*” served only to harden positions.

Smaller churches were torn apart by these strong pronouncements and the challenge to growth became both an exhortation and a judgement. Whilst attitudes are mellowing and perspectives broadening according to Wagner, the question of growth and its contraposition, lack of growth, still remains a strongly divisive issue. McIntosh (2003: 94) still asserts, “*Research on churches over the last quarter century has consistently revealed that one of the central differences between growing churches and declining churches is a pastor who believes God wants his church to grow.*” Elsewhere (Ibid: 89) he claims, “*One of the reasons more churches do not experience biblical church growth is tied to this truth: They have not sought the face of God.*”

A counter argument to the “numbers game” that consequently emerged as a popular alternative position is the view that *quality of growth* is more important than sheer increase in membership. This led to further studies and debate and a number of lists of measurable quality factors in the life of congregations. An example of some standards is given in Annexure 2.

The merits of these studies from a non-theological, scientific management perspective is discussed in the literature review chapter, but with the acknowledgement that due to difficulty accessing the material printed from the late 1960’s through to 1980, the literature review is of more current work.

1.2.2 Society’s Changing Expectations

In “The New Realities,” Drucker (1990: 72-86) describes the emergence of pluralist societies in which single purpose institutions, each with the necessary autonomy, produce very specific products for the benefit of their society. Historical pluralism, says Drucker, was based on *power*, but the new pluralist organisations of society have no interest in government or governance and are based on *function*. In the new pluralist society the pluralist institutions do not share identical concerns or see the same world. Each perceives its own purpose as central, as an ultimate value and as the one thing that really matters. The primary social responsibility of such organisations is to do their job, to discharge their own specific function and secondly they have responsibility for their impact on people, on the community, on society in general. Drucker poses the question whether pluralist organisations should take responsibility for community problems which are not of their own doing – such as social problems. He concludes that the best

and only way to discharge community responsibility is by making each institution serve its primary task. If every institution effectively and efficiently delivered its product, whether governing, healthcare, tele-communication, education, electricity, postal service or producing goods, then the needs of society can be met.

His predictions, made in the late 1960's, that governments would begin to sell off and contract out those functions which other organisations could do better, which he defined as "*privatisation*" (Ibid: 57), has since seen a whole wave of state disinvestments sweep through developed and developing countries. This is all symptomatic of the ground swell towards pluralist institutions based on specific core competences. Drucker's visionary descriptions of the portentous changes in the social, political and business realms of modern societies is of particular significance to Church Growth researchers and consultants. Within this new society he identifies a distinct group of institutions involved in "*human change*" functions, which he terms the *third sector* (Ibid: 189). This sector is comprised of thousands of non-profit, non-governmental institutions including hospitals, colleges, universities, and international philanthropic bodies such as the Red Cross, Salvation Army, Girl Scouts, churches and welfare organisations.

In the USA the third sector accounts for over 90 million volunteer workers, most of them serving in addition to holding a paid job. The single factor that all these organisations have in common, says Drucker, "*is that their purpose is to change human beings.*" The product of the hospital is a cured patient. The product of the Salvation Army is a derelict become citizen; the product of a church is a changed life. Drucker describes these organisations as "*Human change institutions*" and adds that this is the fastest growing sector in the USA, which he ascribes to their marketing success and "*their application of textbook management practice.*" They asked the questions "*who are our customers?*" and "*what is of value to them?*"

The successful and growing non-profit third sector organisations not only applied marketing and internal management practice, says Drucker, they worked on making their governing boards effective and also became management innovators and management pioneers. Contrary to the disintegration of community and family in society generally, these institutions are forging new bonds of community and creating for their volunteers a sphere of meaningful citizenship, a place of personal achievement. Whilst Drucker's analysis is of the changing landscape in American societies, his observations and insights will undoubtedly reflect the same dynamics and values in such "third sectors" that exist in most developed societies. In South Africa the "non-profit" sector is estimated to involve over 650 000 employees, 1.5 million volunteers, and R14bn. in annual revenue (Russell and Swilling, 2002). In a society where institutions exist on the basis of their ability to perform their specific function well, to the benefit of the greater community – ***the role and value, even the very relevance of the church will increasingly come under scrutiny.*** Government departments, educational institutions, banks, businesses, hospitals and utility suppliers are facing with ever-greater frequency, inexorable pressure of closure on grounds of failing to deliver their products efficiently, responsibly and cost-effectively. Churches are not

escaping this socio-economic form of judgment, but without accurate statistics and legal evidence publicly available, the demise of thousands of local churches more easily escape society's attention than will the closure of say a community health clinic. As noted earlier, the American church researcher, George Barna, reported in 1999 that for every new Protestant church formed, two close down (Johnson and Fowler White, 2001: xvi).

In his compelling studies of Muslim fundamentalism, Bernard Lewis (2003), a professor of Near-Eastern Studies at Princeton University refers to the writings of a leading Islamic ideologue Sayyid Qutb, who was sent on a special study mission for two years to the United States. Qutb's stay in America, says Lewis (Ibid: 68), played a crucial role in the development of Islamic thinking towards the seeming degeneracy and sinfulness of the Western way of life. Of particular significance to this study, is Qutb's writing on the state of the church in America. *"Everything in America,"* he wrote, *"even religion is measured in material terms."* He observed that there were many churches, but warned, *"that their number should not be misunderstood as an expression of real religious or spiritual feeling."* *"Churches in America,"* he reports, *"operated like businesses, competing for clients and for publicity.....where success is what matters, and success is measured by size – bigness, numbers."*

Ideological fanaticism aside, it is interesting nonetheless, what Qutb as an outsider, observed to be the predominant emphasis and value of the churches within the new Pentecostal movements.

As business's performance can be measured by the cardinal indicators of profitability, continued growth, economic value added and market share which is a surrogate measure of needs fulfilment, so too any local church could be measured against its primary purposes of converting unbelievers, maturing disciples and transforming its community. The performance of listed businesses is closely monitored by analysts, business journalists, researchers and consultants, investors, financial institutions, unions, creditors, employees and a host of community interest groups. Other institutions that exercise rights to access and information are regulatory bodies such as safety associations, fire and health departments, revenue services and the sureties' exchanges of listed companies. The degree to which local churches are answerable for their decisions and actions is in no way comparable to the level of accountability expected from senior executives of a business in the same community. The consequence of bad outcomes for any business on shareholders and investors can be extremely serious. Competitors sensing a diminishing of competitive vitality will surge ruthlessly in. Poor performance of directors can result in dismissal and even legal action by shareholders and creditors against them individually. The propensity to manage with wisdom, skill and a healthy respect for expert external counsel to ensure successful growth is therefore a more distinct feature of the top executive profile than of church leaders. There are few places where a company can hide its activities from sceptical consumers, shareowners or protestors. No company can escape the adverse consequences of poor governance (Cadbury, 2000: 9).

How is church success or failure to be measured?

According to Neighbour (1994: 8), 66% of American churches have congregations of less than 150 and a total of 94% have less than 350 members. This study finds that only half that number, or 28% have memberships of less than 150 and 64% have memberships smaller than 450. There is no information available on what they should be in relation to the size of their communities. Who is accountable to whom for the effectiveness of churches?

- ☐ How many churches just fail and disappear without having to answer to stakeholders?
- ☐ How many churches have perpetual revolving doors that leave them with the same number of members after 5 or 10 years, and no new churches despite having introduced hundreds or even thousands of converts?
- ☐ How many churches grow only to the critical mass beyond which the founder or leader will lose control, unless he delegates authority and allows the organisation to be reconfigured to include others?

These questions should not be seen as an inference that size of congregation is a definitive success indicator, as it is the primary hypothesis of this study that accomplishment of purpose is a more significant measure of church success than just numerical growth. The proposition advanced here is about *corporate effectiveness* rather than any measurable return on investment or resources applied over a prescribed period of time, and this requires that some goal or purpose was determined at which all endeavour was collaboratively aimed. Regardless of the difference in strategic intent, the truth remains that unlike business entities, local churches escape public analysis and are able largely to operate without fiduciary or legal accountability for the misuse of resources given to them.

No one is watching or counting.

The founder's trap and infant mortality syndrome (Adizes, 1988: 45-52) is so severe in family owned businesses in South Africa, that only 13% of them endure until a third generation management, whether family or professionals, take over (Balshaw, 1999: 6). There are no equivalent statistics for churches. However, as in Drucker's new pluralist society, Christian communities will judge ineffective and irrelevant churches with their own devastating measure. Attendance and therefore income will simply disappear as communities find little or no value, emotionally, morally, spiritually or materially in the unfocused, disorganised and distinctly dispassionate churches in their midst. This appears to be happening if more than half of professing Christians remain outside churches as this study has found.

Referring to government activities being regarded as "*symbols and sacred*" rather than utilities, Drucker notes that the absence of results does not then raise the question "*shouldn't we do something different?*" Instead, he adds, "*it leads only to doubling of effort, which only indicates how strong the forces of evil are.*" This may well be possible with governments, but churches of limited resources do not have that many opportunities to continuously underperform.

The aspiration to change communities, however noble, requires the voluntary, free will and deep personal involvement of members and those to whom hope and upliftment through the message

of the gospel is being offered. The Christian pilgrimage is not a remote, distance learning process. The journey and its goals must be highly desirable to prospective converts and they must be willing to participate in the often-painful departure from ingrained mindsets, behaviours, perspectives, comfort zones and lifestyles as they progressively submit themselves to a new calling. The outworking of any church is therefore inseparable from its community and the situational dynamics and influences that impact and shape its socio-cultural fabric.

Many local churches are awakening to their role as the primary *human change* institution, but for reasons discussed at later stages in this document, fail to understand that they cannot work independently from the other churches in their neighbourhood. However, their most concerning problem is the critical void of a well researched and comprehensive body of management and organisational development knowledge that church leaders can apply to their institutions. Even if such knowledge were somehow made accessible to them, the lack of management skills required within professional clergy to insightfully apply it in a systemic and strategically effective manner is so endemic that a whole generation of leaders would need to be retrained. If this view was extended to include the rural areas, townships and informal settlements, the magnitude of the problem is almost beyond comprehension. Despite the finding that 61% of the church leaders in the survey population are university graduates, only 15% hold any form of commerce or business management qualification. The logical solution appears therefore to involve the business leaders and managers from among their congregations in the formal structure and decision making processes of the church.

1.2.3 A Place of Fulfilment

The first two parts to this background of the problem relate to the recent extra-ordinary, world-wide development in Christianity firstly, and then the ensuing debates and controversies around the search for key success factors that this growth could be attributed to. In this section, the impact that this experience has had on local churches, their leaders and members is examined.

De Pree (1997: 2-7) maintains that after over 40 years of involvement with both for-profit and not-for-profit organisations, the more he believes that not-for-profit organisations are increasingly where people turn to fulfil themselves. This echoes Drucker's thoughts (1990: 198) on the attraction of "the third sector" embracing all volunteer institutions, which he says, "*are creating for their volunteers a sphere of meaningful citizenship, a place of personal achievement.*" De Pree goes further and states that in religious institutions and Para church organisations, "*only the commitment of those who share beliefs and respond to their calling, guarantees that the groups survive and accomplish their service.*" Peck (1993: 86), referring to this kind of commitment as a "*calling of the heart,*" with profound perspicuity concludes that, "*the place God calls you to is the place where your deep gladness and the world's deep hunger meet.*"

If the 1999 estimate of 500 million reported by the World Charismatic Movement is anywhere near correct, there could be as many as 1 to 1.5 million local churches worldwide involving some 5million leaders, both volunteer and fulltime. This excludes the longer established non-

Stellenbosch University <http://scholar.sun.ac.za>
charismatic churches whether Pentecostal, Catholic or Mainline Denominational. The observations of Drucker, De Pree, Peck and other leadership specialists such as Bill Hull, president of T-Net International, a world-wide training network for church leaders, on the deep need of people to obtain fulfilment through service in human change organisations, would suggest that a huge flow of human potential must presently be experiencing immense joy through their participation in these new worshipping congregations. Just how true this is of the majority of churches, in reality, appears to be less than convincing. This study found that poor congregational or leadership involvement, politics and dissent within the congregations and leadership conflict are reported as among the five most serious constraints to growth by 34% of the participating churches. Siaki's opinion on the religious statistics for South Africa and Barna's findings on the "unchurched" among American Christians speak of the millions outside of any committed membership, and then there is some doubt about the contentment of even those remaining in the ranks.

Motivational theories developed by Maslow (1954), Herzberg (1987), McClelland (1961), Alderfer (1969, 1972) and McGregor (1960), according to Schein (1994: 73-92), offer explanations on the way people in corporations behave, whether as individuals or in groups, to fulfil needs by meeting both task and personal objectives. Reaching our potential however, observes De Pree (1997), is not so much concerned with the goals of what we do as with the kinds of persons we intend to become. Herein must lie one fundamental difference between the call to service in the Church and the attraction of accomplishment in the business environment, although both situations result in a "*psychological contract*" which, according to Schein (Ibid: 22-30), "*implies that there is an unwritten set of expectations operating at all times between every member of an organisation and the various managers and others in that organisation.*" Any analysis of the performance of an organisation based on indicators other than financial results and ratios must include an examination of its psychological contracts in order to establish the degree to which failed or met expectations contributed to motivation and therefore performance of individuals, groups and the entity as a whole.

Given the strong positive introduction to this section in which churches are presented as places of deep fulfilment, how then is it possible for churches to become places of deep disappointment, and instead of growing, they languish or simply die as Christians stay away in their millions? Warren (1995: 309-310) refers to these people as "*floating believers*" and "*lone-ranger Christians.*" McIntosh (2003: 68) describes such converts as believers who have not been "*assimilated and bonded to any local congregation.*"

Many churches experience intense internal politicking and conflict while others become what Schein (1992: 230) would describe as *neurotic organisations*, as members create complex accommodations around autocratic founders. The reason why many new churches fail, says Warren (Ibid: 121), "*is because they were started with uneducated enthusiasm. It takes more than enthusiasm to grow a church, it takes wisdom.*"

Hull (1993: 121) states that, "*Because accountability is needed, final authority should rest with a group rather than with a single individual*", and then postulates that this final authority should rest in the congregation and delegated authority in the leaders. He concludes however, that many churches are autocratic and controlling while claiming to be open environments where people have the last word. "*In truth,*" he says, "*the environment is restrictive and smothering.*"

One of the most acclaimed researchers of Church Growth and author of eighty books, Lyle E. Schaller (1993: 115-124), offers this description of a young congregation:

- The new independent congregation resembles a high commitment covenant community of people called together by an ideological leader to pioneer the creation of a new worshipping community.
- The covenant community functions on the assumption that every member is completely committed to the ideals, purpose, belief system, and goals of that movement. That commitment eliminates the option of withdrawal.
- The pastor founded and built that congregation around the combination of his own belief system and his personality.
- It is still a movement led by an ideological leader.
- Any new proposal for change has to meet only two tests. Is it consistent with the ideological position of that movement? Does it have the support of the pastor?
- They never ask the congregation to vote on anything.
- The members have two choices, comply or leave; their deep commitment to that covenant community means that for most of them, *the option of withdrawal is unthinkable*. Therefore they comply.
- High level of religious commitment.
- Trust is in people rather than a reliance on institutional safeguards to control the exercise of power.
- Offers a superior teaching ministry.

To any professional manager or organisational development practitioner, this environment contains every ingredient for complete and utter failure. Yet in South Africa alone, based on an average membership of just over 450 for the congregations between 10 and 20 years old, it can be reasonably estimated that about 2 to 3 thousand such new "covenant" congregations must exist.² Statistics on failure rates are not available and many "going" independent churches have emerged phoenix-like from the remnant of a previously thriving congregation with a new leader to start the cycle anew. Often such rebirthed start-ups operate informally as community worshipping groups, family or "house churches" until a critical mass is reached and the transition is successfully made into a "corporate church" or it breaks up and starts new groups each rallying under the divided leaders.

² The 1996 Census reports a total of 2,68 million Pentecostal Charismatics. The study found that 39% of churches were younger than 20 years. At an average of 450 members for this group, it would compute to such a figure.

This study is not directed at these informal churches and the target church was defined as: *A publicly visible, registered church of any Protestant Christian denomination, network or affiliation, in an urban or suburban environment that regularly meets and worships at a fixed place as a distinct congregation; has the goal of converting members of its community and discipling these converts; and has some form of organisation to plan, manage, administer and co-ordinate its activities.* These churches are the communities of believers formed in the wake of wider Church Growth Movements.

1.3 THE RESEARCH PROBLEM

1.3.1 Defining Purpose for the Local Church

As a unique but completely representative cell, any local church could, by assignment, receive as its purpose the accepted mission of the universal Church given in Matthew 28 and Mark 16. The simple rationale for this would rest on the Theological concept of a *single body of Christ* and therefore a single commission. Many churches do, and from the cases documented through practical consulting to congregations over seven years, and an exploratory survey undertaken of 28 selected churches across denominational lines before this study's proposal was accepted, only two churches were found to have a declared mission that related specifically to problematic conditions in their community. An example of this broad type of purpose statement is that of a 17-year old congregation with a total membership of 140, operating in a city of over 200,000 people, whose mission statement reads, "*We are a church called to impact the nations.*" An analysis of this particular church's commitment to their mission statement revealed almost non-existent support in their budget allocation, leadership focus and attention, product design and annual events planning. Evangelism was not found to be an *all consuming* goal of this church in a community, historically severely disadvantaged and still suffering economically from its apartheid marginalisation.

In stark contrast to this example, another local congregation forming part of a large Pentecostal group broke from their world mission's view and opened their doors and hearts to the interracial, but impoverished society that had become their new community. They declared that their mission was "*To feed the people of our community both physically and spiritually.*" Despite an immediate loss of members and leaders initially when the new purpose was articulated, registered membership grew from 70 to over 300 with best attendances of 400 at their services within 12 months.³

Dr Rick Warren (1995: 156), pastor of the fastest growing Baptist church in American history, with an attendance of over 20 000 people for worship every week, says this about target evangelism, "*In practice there is not a local church anywhere that can reach everybody. Because human beings are so different, no single church can possibly reach everyone. That is why we need all kinds of churches.*"

³ Neither of these churches were part of the research sample and their story is told here simply as a practical example of the futility of many Bible based mission statements.

Only 22% of the churches surveyed provided their mission statements with their returned questionnaires. Those that did mostly attached pamphlets or other printed material in which their mission statements were stated. As with the previous experience, only 8% of the mission statements made available actually addressed their community situation. The high agreement index of 74% by the respondents to the statement that a local church's mission should largely be determined by the church's situational context confirms agreement only, and is not necessarily affirmation that their own church's statements reflected this belief at the time of answering the questionnaire. An additional problem found, even with mission/purpose statements formulated with the express intention to explain a church's discerned role and function within its particular community context, is that most statements are expressed as an ethos, or in such spiritual or sublime terms that no real clarity of purpose or direction is conveyed.

A few examples of these are given in Annexure 4.

1.3.2 Contextual Dimension

The way in which an organisation is configured and the way it has developed its systems, processes and products is largely the result of the way it perceives its environment and determines the role that it is going to perform in that situation. Any organisation, regardless of its aims, must be seen in the context of the social milieu that it serves. Kotler (1994: 7) puts it simply, "*Marketing thinking starts with the fact of human needs and wants.*" Churches like all other organisations today, are operating in increasingly complex, dynamic and hostile environments, and are experiencing what Handy (1991: 7) describes as "*discontinuous change.*" The church cannot ignore the context in which it functions. To do this must inevitably render it irrelevant and ineffective. Church leaders do not receive the formal training to perform an environmental audit, and even if they were able to attempt such an analysis, they have no conceptual framework, model or strategic management process into which their data can be assimilated and assessed for relevance and impact.

Omae (1982: 12-15) states that "*Analysis is the critical starting point of strategic thinking,one first seeks a clear understanding of the particular character of each element of a situation. No matter how difficult or unprecedented the problem, a breakthrough to the best possible solution can come only from a combination of rational analysis, based on **the real nature of things**, and reintegration of all the different items into a new pattern.*"

Environmental forces, which are especially important for one organisation, may not have the same impact on another and over time their importance may change. Organisations in complex situations face an environment that is difficult to fully comprehend. Johnson and Scholes (1997: 89-93) suggest that in trying to make sense of the complexity and dynamics of their organisation's context, leaders may tend to simplify the picture by:

- Focusing on aspects which have been historically important.

- ☐ Applying selective attention on aspects they regard as more relevant.
- ☐ Looking for that which is more familiar.
- ☐ Looking at only those forces which confirm their particular paradigm.

What occurs is the predominant application of the familiar and the attempt to avoid or reduce uncertainty and ambiguity, and the consequence of this is misalignment and *strategic drift* (Johnson, 1988: 75-91).

Whilst the purpose of environmental analysis obviously differs significantly between business and church institutions, both share the same elements of a society and its dynamics, and many common stakeholders. The very idea of church *stakeholders* may be unacceptable for most theologians and many leaders, but this would be based more on sensitivity than reasoning. Perhaps the notion of *dependants* would be less objectionable, which reduces the issue to one of semantics, as the principle of acknowledging that a wider group of people will be affected by the decisions and actions of the leader, remains valid.

Who then are the “stakeholders” of any local church? Put differently, who are those who would be affected by the success or failure of any particular church? Those who would be directly impacted are clearly:

- ☐ All leaders
- ☐ Congregants
- ☐ Employees
- ☐ Creditors
- ☐ Beneficiaries of giving and support

Parties not directly affected, but who will in some way be touched;

- ☐ Other churches
- ☐ The Christian community at large
- ☐ Schools
- ☐ Welfare institutions

Most importantly, when a church is *not effective*, the burden of evangelism, discipleship and social transformation for which it exists, will then fall on the remaining churches in the community.

The needs, values, trends and wants of the human environment, society or community in which a church is situated, forms part of what Wagner defines as *local contextual factors*, and these can be understood as forming part of its immediate, operating environment (Wagner, 1998: 12). It is unrealistic and irresponsible for a church to deny its responsibility and accountability to the community in which it functions. Whether successful, static or failing, every church impacts the expectations of many different individuals and groups. The acknowledgment of a broader base of stakeholders in the development of a church provides a sound beginning for the strategic analysis of its external environment. It immediately identifies the first domain of elements that can support or impede accomplishment of mission.

Although some of these, such as leaders, members and employees are internal players, they are directly impacted by the church's ability to manage external change drivers sweeping through their lives and of others in their society.

The forces of change stemming from sources over which a church has little or no control form part of what Wagner describes as *national contextual factors* (Ibid, 12). These change influencers and drivers originate in the arenas of politics, economics, sociological trends, legal and regulatory agencies and technology and are regarded in the business world as forming part of a firm's *macro environment* (Thompson and Strickland, 1987: 63). Within this environment of a business will be the actual *industry* in which it operates such as textiles, advertising, petroleum, construction and engineering. Thompson and Strickland define *industry* to mean "a group of firms whose products are so similar that they are drawn into close competition, serving the same need of the same types of buyers" (Ibid, 63). The equivalent of an industry in the context of local churches will be Christianity at large, -Christendom.

As with most business analogies, the notion of a Christian "industry" with many similar organisations "competing" for the interest and involvement of the same market – the unchurched members of society – may be a difficult one for clergy to accept. In reality churches do, however, experience the four levels of competition identified for business (Kotler, 1994: 225):

- **Brand competition** – from other similar churches in the neighbourhood offering similar products to the community, i.e. two or three Pentecostal, Charismatic churches.
- **Industry competition** – from all other Christian denominational churches in the region.
- **Form competition** – Christian churches contrasted against the theologies and doctrines of Hindu, Jewish, Muslim and Buddhist religions, as well as the cults.
- **Generic competition** – Christianity weighed against alternative non-religious lifestyles.

Both the broader field of religion and the more specific segment of *Christianity* create issues and influences that represent change drivers for the church. Within Christianity will be found particular theological paradigms, doctrinal affirmations, church polity and traditional ecclesiological practices to which any local church is exposed and chooses to embrace or reject. These can also exert pressures for organisational change. Whilst the degree of environmental analysis being postulated in contemporary Church Growth Theory acknowledges the complexity of the environment in which congregations operate, that communities are indeed unique, and that segmentation and target marketing are essential for successful evangelism – strategic architecture such as may be developed, remains primarily influenced by the leadership style of the pastor and the needs of the congregation.

The fieldwork and both exploratory and empirical studies conducted to date have yet to identify a church whose configuration of functional structure, processes, products, action plans and budgets, resource allocation and leadership focus has been purposefully arranged to deal with environmental forces and accomplish any clear strategic intent.

1.3.3 Organisational Dimension

This refers to all the elements that comprise the configuration, management, administration and operation of an organisation. Every organisation is comprised of these elements – they may be formal or informal, stated or unstated, intended or unintended, known or unknown, visible or invisible – *but they exist* and are applied by its members as a “*community of practice*” (Senge, Kleiner, Roberts, Ross, Roth and Smith, 1999: 422).

Organisations purported not to have a “businesslike” design are in effect acknowledging that their structure, policies, divisions of work, levels of authority, processes, and procedures may actually be informal, unstated, unintended, invisible and not known to everyone. This is found to be more a consequence of leadership style and control than through lack of design skills (Robbins, 1983: 377-380).

All churches began with some form and structure by which their members chose to represent and express themselves. As young “plantings” they can be related to the *simple structure* (Mintzberg, 1979: 343) and *infant stage* organisation (Adizes, 1988: 32-33) where the founder, or first leader in the case of a church established by a larger body, runs a one-person show that is very personal, everybody is on a first name basis and there is little hierarchy. The vision, determination and ability of the leader become the driving force and all the elements of configuration exist in, and are dealt with, in his own mind. Organisation, such as it may be, is totally dependent on direct access to him, his thoughts, intentions and personal style of leadership. Co-ordination is largely achieved by what Mintzberg (1979: 324) describes as “*mutual adjustment*,” whereby the people who do the work interact informally on a face-to-face basis with one another. There is a high degree of agreement on the work done, the standard of results to be achieved and the *required behaviours* from members of the group (Robbins, 1983: 236).

With future growth a point is reached when the mind of one person cannot cope with managing the extent and complexity of the tasks to be done and information flowing through the organisation. The mutual adjustment style of co-ordination is gradually replaced by a form of direct supervision over more and more workers. With the passage of time, the effectiveness of the group becomes ever more dependent on the personality, leadership style, ability and persuasive skills of the leaders. As more and more members join the group, there is however, now less unanimity on norms, beliefs, behaviours, work methods and roles, and frustration grows with the founder’s inability or reluctance to delegate effectively, and the group’s intolerance of new or different ideas. Wagner (1996: 57-71) points out that the inability of pastors to share leadership in ministry, through the appointment of effective leaders, either with professional staff or with the laity will result in a limitation to the growth of the church. Mintzberg’s explanation of the entrepreneurial form and its co-ordination methods corresponds closely to Schaller’s description of the newly established or young worshipping congregation referred to in Section 1.2.3.

The three components making up any organisation's structure – **complexity**, referring to horizontal, vertical and spatial characteristics; **formalisation**, referring to the degree to which rules, procedures and work is standardised; **centralisation**, which refers to the degree to which decision making authority is concentrated or distributed, may well be the central concerns responsible for the apparent reluctance or inability of church leaders to strategically build appropriate organisations.

The Christian Church is not an invention or development that emerged from any political, anthropological or sociological process. The entire concept of church and its name is derived from the historical Jesus Christ and is intended for individuals and their communities, and simply has no vocabulary to describe concepts, typologies, models and constructs relating to ecclesiological organisation and function apart from the Bible. A further difficulty exists, in that Church development theories have, for a number of reasons, not included sufficient management knowledge from which churches can draw that would enable them to systematically and objectively abstract the true composition and condition of their organisations outside any theological paradigm. There are no holistic, integrated processes, methodologies, principles, models and theories readily available that can be systemically applied to church organisation and their change management needs that will enable them to purposefully grow through enhanced capability, towards strategic effectiveness. Organisational configuration can be either purposefully developed, or it can emerge from a church's *modus operandi* over a period of time. However, the risk associated with allowing configuration to evolve spontaneously, is that a critical mass will inevitably be reached when the degree of adaptation or change required to align the organisation with reformulated strategies to meet major external or internal driving forces, amount to complex, transformational type change.

Locus standi in judicio: The right to appear in court.

The legal status of churches is defined generally as “a voluntary associations of persons” and the common-law rule is that an association of natural persons which has not its own legal personality cannot, as a general rule, sue or be sued in its own name. In the Magistrates courts the position is now governed by the provisions of Rule 54 of Jones and Buckle: The Civil Practice for the Magistrates' Courts in South Africa (Erasmus and Van Loggerenberg, 1997) which enables associations, syndicates and unincorporated companies to sue or be sued in their own names if its constitution, regulations or by-laws provide that actions may be brought in the name of the association as such. An association, which by its constitution, provides that it has the capacity to acquire rights and obligations in its own name, and which has perpetual succession, can acquire legal personality and become what is known as a *universitas personarum*.⁴ The degree to which an association has acquired legal personality depends upon its nature, its constitution, its objects

⁴ The Committee of the Johannesburg Public Library vs. Spence (1989), The salvation Army vs. Silver Slipper Club (1930), and Van Rensburg vs. Afrikaanse Taal-en-Kultuurvereniging (SAS & H) (1941), in Jones & Buckle: *The Civil Practice of the Magistrates' courts in South Africa*. 9th Edition. Vol 2, *The Rules*.

and activities. Churches are deemed to be *constituted bodies* in terms of the Republic of South Africa Constitution Act 108 of 1996; therefore the special sanction of the state is not always required before a voluntary church association can become a *universitas personarum*. However, in terms of the sections 10, 18 and 30 of the Income Tax Act No. 58 of 1962 (As Amended) churches are no longer automatically exempt from income tax, as not-for-profit organisations, and as from 30 December 2004, have to apply for registration as a Public Benefit Organisation (PBO) to qualify for exemption.

This exemption is not automatic and is subject to a considerable list of criteria.⁵ This amendment to the legislation has been brought about precisely because of the situation where churches operate under the mantle of tax exemption and then trade in books, tapes, videos, or run coffee shops, crèches schools and colleges to increase funds. The point of this legal discursion is to introduce a further dimension of organisation that distinguishes it from other human collectivities, in that they are characterised by having an own legal personality with rights, obligations and perpetual succession. The better defined these rights and obligations are, the less risk its leaders and members run of being held personally liable, jointly or severally, for claims against the church. By so defining these rights, the association becomes a *universitas personarum*, and when registered as a *PBO*, is subject to a plethora of legal and regulatory requirements. Importantly it introduces the imperative for responsible corporate governance into the acts and decisions of its officers and members.

1.3.4 Leadership Dimension

The key concern of leadership is coping with, and helping others to deal with change (Kotter, 1996: 30-31). Carnall (1995: 112), drawing from Itami (1987), adds that the effective leader must be able to provide a “*unifying focus*” by making the vision, strategy, objectives and plan explicit and by diffusing it into the organisation. He argues that “*to achieve effective change, which by definition upsets the status quo, leadership must elevate analysis above consensus and provide the capacity to create systematic plans through vision and creativity.*” In order to fulfil the goal of turning aspirations into actions, successful leaders of the future must engender personal credibility and “*be able to create organisational capability*” (Ulrich, 1996: 209-219).

Central to all these statements is the role of leadership in the process of managing change through creating effective organisations. Expressed in the context of the church, Hull (1993: 56) phrases it as such, “*Church renewal is an issue of leadership. If a way is not found for church leadership teams to break the bondage of ineffective leadership models, there will be no church renewal. This is how crucial the renewal of existing leaders is to the cause of Christ. If renewal is to take place, it must begin at the leadership level.*”

Here however, is where the expectation of new leadership development approaches and models comes to rest as the exhortation, too frequently the refrain of many church leadership consultants, fails to present any contemporary solutions and resorts to spiritual admonition. “*The church’s*

⁵ Tax Exemption Guide for Public Benefit Organisations in South Africa, Nov. 2002. Law Administration, SARS

mandate is to make disciples – let the world make executives. We have failed to install the basic spiritual disciplines as part of the leadership motif. Too few leadership teams are dominated by the member's commitment to Bible study, Scripture memorization, personal and corporate prayer, and meaningful accountability in such areas as finance, morality, family, and personal witness" (Ibid, 58-59). The debate around the quality and effectiveness of leaders in the church is in itself part of the problem, as discussions are invariably framed within two dichotomously positioned dimensions of *secular* and *spiritual* elements. The world produces executives and the church requires discipling, servant leaders. The reality of a *multidimensional* model of leadership in which the leader's characteristics and abilities presents but one set of multiple variables within the interactive dynamic that occurs where leadership is present, is a significant shortcoming in church leadership theories and approaches. To further compound the problem, the emphasis on Godly characteristics has so biased the selection and appointment of church leaders that the attributes of competence, technical proficiency and calling are tending to receive lesser importance and are too frequently being overlooked.

Hull (Ibid, 57) acknowledges this failing, albeit from a Biblical perspective, and confirms that one of the Church's greatest mistakes is placing non-leaders into positions of leadership. He goes so far as to posit, *"An obedient church is one that appoints leaders who are gifted and spiritually suited for the task. Anything less is sin. Churches must celebrate the difference between leaders and followers and live by it."*

De Pree (1997: 52) affirms this and cautions, *"especially in non-profit groups we tend to accept willingness for competence – a dangerous mistake. Willingness is necessary but not sufficient."*

To the Church these statements are important, and this is corroborated by the fieldwork undertaken with various congregations by this researcher over seven years. The separation point for this dissertation with prevailing church leadership development theories begins with the view that the difference between good and ineffective leaders is defined predominantly by their level of spiritual formation and Christian character. This presupposes firstly, that those under assessment have the requisite knowledge and skills for the task, secondly that organisational and environmental variables present no constraints, and thirdly that the strategic direction of the organisation has been set and is appropriate and consistent with the vision and mission, if these exist. Remedial intervention according to this view therefore need go no further than the leaders' values, habits, lifestyles and spiritual development.

The popular Christian notion that the pivotal forces and determinants of leadership effectiveness all reside within the leader dimension is a serious constraint to developing effective church leaders. Whilst leadership actions and behaviours do occur as a result of the choices leaders ultimately make, it is arguable whether their choices are shaped more by their own belief systems, confidence, integrity and competence than by extrinsic factors surrounding problems and issues.

Theologically bound expositions on leadership roles and styles further hinder the practical

expression of the church. *"The autonomy of the local church is rooted in the fact that a local church is the church,"* explains Stagg (1962: 192). *"Autonomy,"* he cautions, *"is not a New Testament word, and it is not a choice one. Autonomy means self-rule. The New Testament idea is that of theocracy, the rule of God or the Lordship of Christ. Local churches are 'autonomous' in the sense that each, being a whole, may function as the whole. But actually a true church is a theocracy; it is the church when it is a fellowship of persons brought together under the kingship of God in Christ."*

This relationship is patent and hardly needs raising, however, the "fellowship" component of people who are actually required to do the work of the church and how the leader/follower relationships are to be played out in the process is again only Biblically expounded. *"Neither a majority nor unanimity necessarily reflects the will of God. A group of individuals is not the church simply because a majority has its way. Democracy means the rule of the people. In the church the rule does not belong to the majority; it belongs to the Lord Christ."* It is a simple step, therefore, to project the concept of spiritual 'rulership' into the concept of congregational 'leadership' by the same process of theological exegeses, and to conclude that the power of Christ to absolutely rule is conferred upon His 'chosen' leader of the church. The nuances between the rulership of Christ and the stewardship of the congregational leader easily become blurred in an environment of high piety or excessive spiritual fervour and leads invariably to the rulership of the pastor. Percy (1998: 73) states quite bluntly, *"The exercise of power in fundamentalist theory and practice is intrinsically linked to the blur that results from the confusion over what is **opus Dei** and what is **opus hominum**."* He adds, *"The fact that this confusion has arisen at all is traceable to the very foundations of fundamentalism."*

What is essentially a conferment of trust, which creates a **stewardship** relationship in terms of Block's (1995: 41) conception of stewardship as *"holding in trust the well-being of a larger entity – our organisation, our community....,"* becomes misappropriated and an abuse of power. Block confirms that stewardship has a *"political dimension in that it is also concerned with the use of power. One intent of stewardship is to replace self-interest with service as the basis for holding and using power"* (Ibid: 42).

1.3.5 Managing Change Effectively

Assessing what has to be done to address external forces driving change and internal pressures such as rapid growth, through a process of situational analysis, exploring appropriate strategies, reviewing organisational capability and evaluating the organisation's readiness and capability for change and improvement is a *diagnostic competency*. Managing the transition itself is a *behavioural competency* and managing the responses, coping ability and political behaviours of those affected by the change is a *process competency*. These three competencies of leadership (Hersey, Blanchard and Johnson, 1996: 9-10) are essential for any organisation to be able to accomplish strategic goals. The process of managing strategic change must also include a system of

measuring and evaluating progress and of assessing project success on completion. This requires all three competencies propounded above.

Schaller (1993: 10-11) asserts that after more than three decades spent working with thousands of congregational, denominational, seminary and Para church leaders from more than five dozen traditions – “*The need to initiate and implement planned change from within an organisation is the number one issue today for most congregations, denominations and reform movements*”. He adds, “*Skill at initiating change from within an organisation will also be the critical variable in determining which organisations will be most effective.*” These are compelling words from a leading authority in central America on church development, yet equally acclaimed proponents of change such as Hull decry the “*world’s approaches*” and “*executive*” leadership style that, in his assessment, are responsible for leadership ineffectiveness in the Church. As suggested in the preface, it is this juxtaposition of what is seen on the one hand as God’s gift – the ability to manage with foresight and excellence and on the other hand as God’s rival, the applied mind, that is central to the difficulty with strategic and organisational management in churches.

Nowhere in the Church Growth literature studied for this dissertation has a comprehensive model been found that presents both a *framework* and a *process* based on management principles by which change implementation plans can be successfully undertaken. Such a framework would need to include a set of diagnostic methods that would firstly verify the interconnective relationship of all organisational elements, and then ensure the systematic involvement of all these elements in any proposed change intervention. So utterly lacking is this management competence, that in all the interventions in which this researcher has been involved, the effect of applying a *work breakdown* method (Charette and Halversec, 1983: 236-240) to identify the packages of work needed to bring about the changes and then allocating leaders and resources to each project, invariably led to the next and most immobilising constraint – awareness of the lack of capability to manage and control the overall implementation programme.

It is widely recognised that how well an institution is organised is a major determinant of whether or not it will succeed; yet very few companies have the internal ability to change themselves strategically. The task facing church congregations without external help is simply beyond reach. The diagnosis, assessment, planning and implementation required for such a project will require vision, a clear plan, the support of top leadership, creating the right climate, a wide range of management skills and the involvement of all those who will be affected. These are fundamental prerequisites for success, daunting enough without the theological objections to the need for pre-emptive growth planning firstly, and then to the very idea of applying scientific methods in its execution.

The objectives of this study do not include construction and a presentation of arguments to overcome theological based objections to changing accepted ways of conducting ecclesiological life, or to the methods of implementing strategic change. The reason for introducing these issues here is solely to deal with any assumptions that all or most churches would readily welcome

change intended to enhance its capability to sustain and accommodate continuous growth. There are many reasons why churches resist actions that could accelerate their growth, but which will bring with it pressures for organisational change.

Wagner (1984: 16-18) states that some small churches that value their single-cell nature, terminally ill churches and churches in areas of unusual mobility should not be expected to grow. This dissertation argues however, that numerical growth alone is not the definitive indicator of church success and presents findings that support a more holistic, context related approach to measuring effectiveness. This view recognises that certain smaller churches can be regarded as successful as larger congregations by virtue of accomplishment of their defined goals within the dynamics of their specific community, and that plateaued and even shrinking churches cannot simplistically be dismissed as failed.

Any change management process for a church must take into account the situational, organisational, cultural and relational variables that are not necessarily unique, but peculiar to its purpose, and its spiritual ethos and expression. The lack of a well-organised and comprehensive body of knowledge on managing strategic change might explain why the churches that are hungry for change accept the disjunct packages, and “The way we did it” high profile models offered by American growth proponents, and attempt so many piecemeal interventions. Another possible explanation for their popularity is that Church Growth programmes are usually strongly Scripture based which offers the assurance of acceptability regardless of their strategic relevance, context, or systemic interrelationship with other elements of the organisation.

1.3.6 Résumé of the Problem

In the preceding sections the difficulties experienced by churches with making sense of the forces and pressures for change from both within and outside their congregations were introduced. Added to this is the reality of the prevalence of a multiplicity of disjunct growth theories and approaches, mostly without evident empirical basis and lacking integrative frameworks for systemic application. The distinct lack of any change management methodologies for the implementation of their approaches further hinders their effective modelling. Church Growth advocates and church leaders themselves are found to be central to the disinclination towards the use of “worldly methods” as a way of analysing their situations, formulating appropriate strategies, developing matching organisational capability, applying resources and pursuing their missional objectives. Despite the earlier point made that the rise and proliferation of Church Growth Theory was directly related to the extraordinary world-wide explosion of Pentecostal and Charismatic movements, the existence of this highly marketed new field of knowledge and its myriad of competing claims has become a concern to both Reformists and the Traditional Churches.

- For Protestantism, particularly within Pentecostal Theologies, the difficulties with accepting any structured model of church arise from concern that the true Church is an invisible communion of believers while the visible church is a *man-made* institution.

- For Catholicism and other Traditional churches, the difficulty with a structuralist view, lies not in the *mystery* of Church or any dichotomy of their theological ecclesiology, with institutionalisation, but more with the Biblical role and *purpose* for which organisation is to be constructed. The Catholic theologian Avery Dulles maintains, “*In order to do justice to the various aspects of the church, as a complex reality, we must work simultaneously with different models*” (Dulles, 1987: 10). Modelling in this paradigm is a function of ecclesiological expression and not an act of corporate alignment with strategic intent.

Whatever the methodologies by which this field of Church Growth literature has been built up and the degree to which its works conform to the criteria of acceptable social science research, it is predominantly based on the notion that ***church success is equated with size of congregation***. Successful churches are those growing numerically and therefore those not doing so, are not successful. The very title given to this generic field of writing makes the point quite unequivocally.

1.3.7 The Management Dilemma

Although reliable statistics are not available, it is widely reported that by far the greater majority of the churches in South Africa are not growing numerically in contradistinction to the mega-churches that have. However, neither the Biblical corroboration for such singular institutional growth nor the exact system of methods involved has been epistemically demonstrated to the satisfaction and practical benefit of the wider Church.

This places the leaders of “small” churches within a serious directional dilemma:

If they are not growing rapidly in membership, are they leading failed churches, and should they now focus on institutional growth in order to be considered successful?

1.3.8 Statement of the Management Problem

The management questions presented to church leaders by this foundational premise of size being the definitive measure of success, driving and underpinning all contemporary church development literature, can be posed as follows:

1. Is it true that rapid numerical growth is the only indicator of church effectiveness, or are there other measures of success?
2. What are the most reliable methods for creating a “successful” church?
3. How are these methods best applied?

1.3.9 The Research Goal

These questions have been taken as the primary research questions of this dissertation, and *the goal of the study is to find and present answers to them* that would be acceptable to denominations within the ecumenical body other than just the Pentecostal and Charismatic movements for whom rapid numerical growth seems to have become an ecclesiological grail. A critical departure from the dominant philosophy and methodological approach of the Church Growth researchers that this study has made, is not to confine its scope to the bounds of, but to seek beyond the body of Church Growth Theory knowledge, for models, methods, applications and practices to explain the management and organisational difficulties and challenges faced by local churches, and which could assist in solving them. A further distinguishing feature of this study however, is the decision to use the methodology of science to conduct descriptive and explanatory social research to maximise the reliability and validity of findings on the actual orientations and actions of congregations over scientific management methods.

1.3.10 Basic Assumptions

One of the fundamental problems that will be encountered with the proposed introduction of management concepts into the Christian worldview of theologians, is that of perceptions and therefore understanding. Even at the focus group workshops it became clear that the conceptual systems of some church leaders did not include accurate or valid constructs of modern day business management. The imperative for an *inclusive approach* (Cadbury, 2000: 5), which acknowledges the existence of *multiple stakeholders*, and embraces and works within the bounds of good corporate governance and social responsibility, even though these considerations in effect present constraints to complete freedom of managerial decision making, are new realities that appears to have escaped most church leaders. The strides that business management has made in the “soft” areas of people development, team effectiveness and skills retention seem also to have gone unnoticed. Much of their understanding of this field is derived from stereotypical models, formed through hearsay, the popular media and possibly some exposure to interventions undertaken by consultants or initiated by business people within their congregations.

This dissertation is about the role and contribution of strategic management and organisational development theory, applications and practice in churches. It covers the degree of management presently being applied, past experience, belief in and willingness to apply new or different methods, and seeks to establish possible reasons for or against this approach.

Given that the unit of analysis and research object of this study is local churches, and their *orientations* and *actions* (Mouton and Marais, 1996: 40), the senior leader presents an intervening variable whose leadership style, beliefs, values and technical knowledge will strongly influence church management practices, as will other external factors, some basic assumptions were necessary from the onset of this study:

- A key basic assumption is that differences in orientation either towards management practices or against their inclusion in church life, is **not** significantly determined by any particular theological or doctrinal position.
- From this, it follows that an assumption must be made that orientation towards management practices by a local church is determined more by practical **necessity** created by the degree of complexity and potential disorder in its life. This is a factor of location, i.e. high demand social environments such as busy city centres and suburbs, and size of membership. Small rural or peri-urban local churches have less demanding administrative and managerial functions and tasks than say large churches in the major centres.
- It was therefore assumed that **no significant differences** would be found between the dispositions of the mainline denominational churches and those of Pentecostal, Charismatic churches in the study, on the role of scientific management in the church.

These are crucial assumptions that played a major role in determining the extent and composition of the survey population. Initially the study proposed to research only the Methodist Church of South Africa and one Pentecostal or Charismatic group as this would present a frame of about 1200 congregations, which was regarded as large and diverse enough for a study on *management orientations*. There was no requirement to ensure accurate representativeness of the parameters of the population of all Christian churches in South Africa, as long as sufficient differentiation across theological lines and situational contexts existed.

With the addition of the Presbyterian, AFM and Full Gospel Church groups to the Methodist and Independent, Charismatic frames, after submission of the research proposal, a potentially much wider and diverse population was being offered on which to test the hypotheses and the basic assumptions underlying them.

PART 2: LITERATURE REVIEW

2.1 INTRODUCTION AND DELIMITATION

“When we meet an apparent error in a good author, we are to presume ourselves ignorant of his understanding until we are certain that we understand his ignorance.”

Samuel T Coleridge.

This principle by the literary genius S T Coleridge, stands as a sobering reminder to critics of the literary work of others that we are not infallible and all-knowing, neither do we have the benefit of the insights from which they wrote. This is an ideal that has its place in literature and history, but is not entirely helpful in a utilitarian sense when it comes to the adoption and application of social and organisational theories proposed by writers on the basis of rights and theoretical grounds they have assigned to themselves. Not only is every such theory subject to challenge and scepticism, it carries a concomitant social responsibility and accountability for the benefits they boldly claim, and in which others may invest scarce resources. To make public claims in a manner that brings financial gain to its authors, but are without evident scientific validation and sanction, is dishonest and deserves to be challenged. In their defence, many writers will deny that their books contain social theories and it is regrettable that such qualifications are not provided in their prefaces where undiscerning church leaders can find them.

2.2 LITERATURE ON CHURCH GROWTH THEORY

A great deal has been written since Donald McGavran completed his pioneering study in 1960, mostly in Central and North America and the scope and sub-elements of the literature reviewed within this field of study are not claimed to be exhaustive. Virtually all the research on Church Growth has been published in North America and much of the earlier work is out of print while other more recent publications could not be acquired due to the budget constraints of the project. It is confidently believed however, that the most widely referenced works in South Africa have been reviewed as well as other lesser-known books by the acknowledged leaders on Church Growth. Some 35 books directly relating to Church Growth and development have been read while a further 40 on other related topics studied. This study has focused primarily on the work of the acknowledged, contemporary leaders in the field such as Lyle E Schaller, Bill Hybels, Peter Wagner, Rick Warren, Gary McIntosh, George Barna, Bill Hull, Aubrey Malphurs, Kennon Callahan and Christian Schwarz. The theories of others in the areas of ecclesiology, leadership development and managing congregational change such as Michael Horton, Avery Dulles, John Maxwell, Reg McNeal, Patrick Morley, Stephen Covey, Loren B. Mead and Leighton Ford have been included since they address some vital aspects of internal development of churches.

The work of other lesser-known authors will also be reviewed.

Church development literature covering the pastoral care, liturgy, worship and sacramental functions of ecclesiology are precluded, as whilst they are important to the spiritual communion of members with one another and with God, this is the realm of personal and congregational formation and not the *missional expression* of its outward actions (Dulles' servant ecclesiology), "*that reflects the consciousness of the needs of the church and the world and seeks to give the church a new relevance, a new vitality, a new modernity and a new sense of mission*" (Dulles, 1987: 98).

2.3 RESEARCH TRADITION

The body of knowledge of Church Growth researchers reviewed in this study is derived through *interpretive social science research* into the cases of extraordinary growth of either individual churches or whole communities. An important distinction needs to be made between the social phenomenon of religious revival, particularly the unprecedented growth of evangelical Christianity since the beginning of the twentieth century, and the institutional growth of local churches that proliferated under this phenomenon. The focus of Church Growth research has been on both experiences, but the domain of this study is *local congregations* and their development. It is not about the methodologies applied or the Biblical principles and success factors to which the extraordinary growth of evangelical communities has largely been attributed.

Despite ongoing debate about the validity of the "theological foundation" of the Church Growth Movement (Wagner, 1989: 36), most scholars and researchers agree that the international wave of growth is the sovereign power of God acting through the Holy Spirit and that the movement is fundamentally a Pentecostal-Charismatic phenomenon. Analysis of the predominant growth success factors has identified certain attitudes and methodologies that seem to have been more "*blessed at certain times and place*" (Burgess, et al., 1988: 192), and these are summarised below.

1. ***Biblical Triumphalism.*** Pentecostal Christians have a firm belief that God is doing great things through them and that they are in the forefront of taking the world for the Kingdom of God.
2. ***Targeting the Poor and Oppressed.*** Following the Biblical teachings that Christ had a special compassion for the poor and oppressed, evangelical emphasis is on the lower end of the socio-economic scale.
3. ***Multiple tracks to Ordination.*** This is seen as one of the most significant advantages that Pentecostal Charismatics have over other Christian groups. Church leadership is not determined by academic qualification and leaders are chosen after clear demonstration of the gifts of leadership given by the Holy Spirit.
4. ***High Local-Church Autonomy.*** Pentecostal Charismatic groups give a large degree of freedom to local congregations for developing and implementing a philosophy of ministry.

5. **The Apostolic Model of Church Planting.** Local church leaders are expected to plant new churches according to the pattern of the apostle Paul.
6. **Schism.** While schism is usually unplanned, it frequently results in two growing churches or denominations instead of one.

The epistemological basis for these statements is not in question here, and these success factors will continue to provide a frame of reference throughout this study. It is accepted that they theologically explain a contextual reality in the “*attempts at making reliable cognitive claims about domains of reality that lie beyond our experience, but to which interpreted experience is our only epistemic access*” (Van Huysteen, 1992: 6). The first two of these factors relate to the external strategy of converting communities while the rest are clearly intended for the continuing growth of local churches left in the wake of successful evangelical movements.

2.4 CHURCH GROWTH THEORY

The methodological distinction between the evangelisation of whole communities and the growth of local churches is seemingly not that easily perceived and therefore not differentiated by many evangelicals.

A study by Kenneth Stracham on the three most rapidly growing movements in Latin America: - the Communists, the Jehovah Witnesses and the Pentecostals led him to the conclusion, “*that a basic defect of crusade evangelism was the excessive emphasis on the ministry of the evangelist and not enough on the mobilisation of believers in the existing churches for continuous evangelism*” (Wagner, 1989: 139). Even the model subsequently developed by Stracham which later became known as “Saturation Evangelism,” was found not to be increasing the rate of growth of local churches. Research done by Peters (1970: 74) on evangelism in Costa Rica, Guatemala, Bolivia, and Venezuela, after years of intense saturation evangelism found, “*that a comparable rise in figures cannot be shown in church membership.*”

The ability to retain converts and fulfil the ostensible goal of evangelism - responsible and committed church membership, is evidently not differentiated in any way from the charismatic methods applied to achieve mass conversion by Church Growth theorists. Differences in the psychology and dynamics of crowds, organisations and groups (Gabriel, et al., 1999: 82-103) are not understood and their reductionistic exposition, that what the Holy Spirit did in one situation can be repeated in another, allows the extension of their theology of *mission* into their theology of *church*. McIntosh (2003: 19) demonstrates this tendency quite evidently in his book “Biblical Church Growth.” He recounts a question that he puts to pastors at his conferences, “*Do you want your church to decline? Do you want your church to plateau? Do you want your church to grow?*” He then hypothesises on what Jesus would say in response to these questions and refers to the Scripture, (Matt. 16: 18) “*I will build my church and the gates of hell will not overpower it.*” The truth that Jesus was referring to His church, the universal body of global-wide believers while McIntosh is addressing leaders of single, local congregations is too easily overlooked.

This dissertation does not enter into the exegesis of either view and began quite emphatically with the telling description of, and empirical evidence for the reality that their blurring is resulting in local church ineffectiveness and stagnation as testified to by the worldwide phenomena of “unchurched” Christians. The world-wide body of believers, Christ’s Church, may indeed be growing yet the phenomena of unitary congregational growth is a question of much controversy and debate.

Donald McGavran, acclaimed as the father of Church Growth research sums it up concisely, “*We devise mission methods and policies in the light of what God has blessed – and what He has obviously not blessed. Many methods are supposed to bring people to Christ, but they don’t. They are supposed to multiply churches, but they don’t. If it does not work to the glory of God and the extension of Christ’s church, throw it away and get something which does. As to methods, we are fiercely pragmatic*” (Wagner, 1973: 147- 157). Just how wide and deep this **pragmatism** pervades into the domain of growth theory within the paradigm of Pentecostal-Charismatic theology, or the theology of any Christian denomination for that matter, is the boundary that the scope of this study has drawn to avoid entering into philosophical discussion on the merits of differing theological convictions over ecclesiological methods.

Analysis of the work of researchers in this section of the literature review is guided singularly by the search for and evaluation of the *practical methods* they affirm for successful local church growth. It is not in any way an assessment of the merits of different approaches presented.

Evaluation by necessity requires a standard against which something can be measured and the standard that will consistently be applied are the accepted scientific management and organisational development theories and methods generated by social science research. The bases of the abstraction and comparative analysis of *practical methods* are the factors from which the questions in the survey instrument and the research hypotheses were developed. The idea of “pragmatism” has specific theological meaning to the critics of the growth movement that arises from theological objections to the use of William James’ (1842-1910) philosophy of expediency as a basis for distorting or misapplying Scripture by evangelists to justify their approach. An example of this concern as expressed by Schwarz (1999: 100) and McIntosh (2003: 19) is examined in Section 2.5.5. This study must acknowledge the serious debate that rages over liberated theologies on sin, salvation, and condemnation expounded by the North American Growth movement, but focuses more on the reality of the success claims they market.

Whilst Robert Schuller may well boldly make such claims that, “*I first developed and advocated the idea of marketing Christianity,*”⁶ for the purposes of this study his writings are regarded as the theological and ideological source of its vitality and not the presenter of scientific theory on marketing.

⁶ From an Interview with Greg Pritchard cited in, *Willow Creek: Evaluating a New Way of Doing Church*. (1996) Baker Books.

2.5 DISCUSSIONS AND CONCLUSIONS ON LITERATURE RESEARCH

2.5.1 Purpose: Mission and Vision

The most widely read author on Church Growth according to this survey is Rick Warren, and his book, “The Purpose Driven Church” published in 1995 has undoubtedly most kindled the interest in a purposeful approach to local church development. The fundamental premise undergirding Warren’s approach is that nothing precedes purpose. The starting point for every church, he maintains, should be the question, “*Why do we exist?*” He goes further and advocates that existing churches that have become discouraged or have plateaued, must redefine their purpose and “*forget everything else*” until it has been established in the minds of all members.

This may be a difficult perspective to understand for church leaders, let alone the hard core, profit minded, investment driven world of the business community and its stakeholders.

Inasmuch that it is being argued that strategy and a scientific approach are relevant to the domain of ecclesiological stewardship, it must be argued equally as strongly that the end of these methods are not the same, which brings the question of purpose and its process of determination into sharp relief. There are two paradigmatic problems writers on the topic face and must overcome in their expositions of proposed methods for defining a church’s purpose.

The first is a set of theological divides that led to the Catholic/ Protestant schism, followed by the Traditional/ Pentecostal breach and more currently Denominational/ Independent and affiliated/ non-affiliated movements. The ways in which Christian believers view the role of the Church and its local churches are almost beyond description. This dissertation is not about theological perspectives although, undoubtedly, even its advocacy of a strategic management perspective will place it into some neat theological category within another domain. There are two broad classes or types of purpose arguments that must be dealt with from a theological leaning and they are simply the alternative propositions:

1. Every church’s purpose has already been proclaimed in Matthew 18: 28 and it requires churches only to fulfil this commission, or
2. That post modern local churches are a unique expression of this injunction, called to address unique situations all over the world as unique “charters” following a standard Biblical pattern or process.

For the purpose of the development of this discussion, the two concepts will be described as an “**aetio-strategic**” view, and a “**teleo-strategic**” view of purpose.

The view of purpose as equating to **strategic intent** (Hamel and Prahalad, 1996: 141), which simplifies and clarifies the issue in the business domain, will not easily suffice in the faith community. Strategic intent is the conceptualisation of managers. Defining church purpose begins with the acceptance of the perspective that the Church belongs to Christ and He determines the purpose of all local churches. Warren confronts the popular ideas around the social and moral roles of church in society by emphasising that a new perspective is required, a

new paradigm that embraces God's sovereignty over any purpose that congregations may determine for themselves.

The second paradigm challenge faced by writers on the topic of mission is a more general, non-theological one presented by the preconceptions and misconceptions over purpose, both as a concept and its value or importance to a strategic approach. The cognitive confusion around purpose has frequently resulted in the words of mission and vision being used interchangeably. This criticism has been labelled as "Semantics" even by acclaimed consultants; itself a specious argument that even a cursory glance at any dictionary will quickly dispose of. The conveyance of the meaning of mission as a separate denotative definition to that of vision by means of rational, logical argumentation is best found in the work of Malphurs (1997), who bridges the paradigms of theology and analytical cognition with remarkable perspicuity and simplicity.

It is regrettable that this author is only known to 4% of church leaders in the Christian community surveyed. Whereas Warren expounds mission neatly as fivefold Biblical response pattern expected from a church, Malphurs (Ibid, 63) allows for Divine sovereignty in stating that a mission asks the question, "*What has God called **this** ministry to accomplish?*"

His approach also introduces specificity, the uniqueness of context as the basis of a local church's ministry.

In a major departure from popular thinking that mission is determined and driven by human intent, i.e. to plant another church or grow numerically by adding new members, whether converts or other available members, Malphurs states, "*Why has God placed you here? – The answer is the organisation's purpose. It is the reason why the ministry does what it does (its mission).*" This idea makes an identified mission something that can **only** be proven to be true in the future; it is a **teleos**, a dream that draws the organisation towards its eventual realisation.

Southerland (2000: 44-47) serves only to deepen the confusion over the meanings of purpose, mission and vision in regard to the Church in his book on making the change from a programme driven to a purpose driven church. His interchange of the words mission, purpose and vision throughout the exposition simply reflects his own perspective, whether a considered or instinctive one, that there is no distinction between these words. "*Purpose is the first and biggest issue of vision,*" he states, "*The major question that must be answered here is what does God want us to do. In other words what business are we in?*" He goes on to make use of Drucker's point that a well-formulated mission statement identifies the type of business an entity is in, and then sets out three steps to "*discover your purpose*" by "*defining your vision.*" Contrasted with Kotter's explanation (1996: 68) of vision as, "*referring to a picture of the future*" or Collins and Porra's (2000: 234-236) envisioned future as a "*Vivid description of what it will be like when the organisation achieves its goals*" or "*Creating a picture that people can carry around in their heads,*" it is hardly likely that Drucker intended the pragmatic description of the nature of a company's business in product and market terms, to be a *picture of the future*.

Referring to this common obfuscation, Malphurs (1997: 62) bluntly states that a mission **is not** a vision and it is not a purpose and that they cannot be equated. He argues that the concepts differ in eleven different ways, that they are defined differently, applied differently, and are different in length, purpose and activity. Setting dialectics aside for the moment in the interest of reaching conclusion on the *source* of purpose for a local church, which brings the question squarely back into the theological realm, there is common ground among the major researchers within the Church Growth Movement that *man does not determine it*. Warren, Sutherland, Malphurs, Hull and Wagner are virtually unanimous that by whatever name, purpose for a church is from God.

This conclusion plays a pivotal role in the process of strategy formulation for a church, and is posited as the first point of significant difference between thinking strategically for a congregation and thinking strategically for a business enterprise.

Unlike their business counterparts, the task for church leaders is to *discern* the purpose for their church rather than to determine it by consensus on sociological, economical, technological and industry factors, or through any analysis of its competitive forces (Porter, 1980: 4). The process of discernment as opposed to determination can still bring the question back to the fundamental contrasting views of a purpose to be fulfilled at some *future* stage, or a purpose presently being fulfilled through continuous obedience to a *past* injunction. Smith (1999: 504-506) offers a synthesis of these two perspectives in his approach to managing a “*horizon of a continuously evolving vision of the future*,” as opposed to a static one. Warren (1995: 67) affirms that every church operates in a unique cultural setting, “*that each community is unique and while programmes and principles can be repeated elsewhere, context is not replicable.*”

Alternatively it must be argued that mission for any local church is not intended to be unique and that the Matthew 28 command is the only directive for a church’s purpose statement that embraces both its vision and mission definitions. Only 8% of respondents supported the statement that a church’s mission is determined predominantly by a bigger picture and not by situational context.

The construction of a Biblical ministry mission statement expressing a distinct uniqueness based on Abell and Hammonds’ three dimensions must for churches therefore, be preceded by the question “*What has God called this ministry to accomplish?*” Given that any community is rarely homogeneous in its cultural and demographic make-up, the questions of who is being served and what needs are being met, cannot be simplistically addressed. The very shaping of a mission prescribes that the dimensions of needs and community groups be known beforehand. As in the business world, where definition of the business is a precursor to strategy formulation, so with church and ministry, the analytical process required to formulate a response distinguishing mission statement, requires both conceptual skill and situational (industry) knowledge.

Church mission statements are found to be either fully Bible based, expressing a slight variation only of the Matthew 28 or Mark 16 commission, or they declare a distinctive calling to bring about some future change through a transformation process in their society. The first type of mission statement is based on a past event and is therefore **aetiological** by definition.

The second type is based on an event still to be realised and is therefore **teleological**. These views are not dialectically oppositional or mutually exclusive, but they do however, result in distinctly different strategic architectures, leadership emphasis and “product” portfolios.

To the best of this researcher’s knowledge, this perspective of church mission statements has not been presented or published before, and is therefore an **original concept**.

Malphurs’ (1997: 65) postulate on two views of a Biblical mission, that if a mission is Biblical, it has to be found in the Bible, the other is that it doesn’t necessarily have to be found in the pages of the Bible, but it must not disagree with the teaching of Scripture, leaves too much to subjective interpretation, and does not explain that widely different strategic actions can flow from either type of mission. The key differences between the two types of mission statements and their strategic implications is explicated as follows:

Aetiology: Refers to the doctrine of causation, it pertains to the cause of things and the assignment of causes. A mission based on a cause declares that its purpose exists because of a prior event, act or mandate given for its existence, and the truth of the statement can be said to be *a priori*. The statement is “*Truth knowable a priori*.” They are knowable *a priori* because they necessarily hold true for all cases. An *a priori* statement – that is one whose truth is knowable *a priori* – needs no verification by further experience (Hospers, 73: 180). We can know that it holds true, everywhere and always, without investigating all the various cases to which it applies.

To the Christian leaders involved in the work of the church there is absolutely no doubt over the validity of, or reason to question Christ’s instructions, “*Therefore go and make disciples of all Nations.....teaching them everything I have commanded you*” (Matthew 28; 18-20), and “*Go into all the world and preach the good news to all creation*” (Mark 16; 15). To verify these statements requires only that the Holy Bible be referenced. Any Mission or purpose statement prepared by a modern day church that is based on these commands given some 1970 years ago is therefore based on a **prior event**. In the aetiological sense, the statement exists because it was caused by the historical words of Jesus Christ uttered as a lasting instruction to be obeyed for as long as there is a Church on earth.

It is the universal mandate for the people of God however, since no single church will have the means and resources to comply with the command in its fullest sense. Most mission statements of local churches are derivatives of this mandate and are therefore said to be Bible based. These mission statements are proposed to be **aetiological** by definition since they are *the effect of a cause* - the event of Jesus’ recorded words.

Teleology: Refers to the doctrine of final or end causes and pertains to the purpose of things – existing in some future condition or event, therefore not knowable as truth until it can be verified by future experience. A mission based on future conditions can be said to be *a posteriori*. An *a posteriori* statement is not known to be necessarily true and requires to be proven to be true by the occurring of some future event condition or experience (Hospers, 73: 180).

A mission statement formulated by a local church that its purpose is to free its community from poverty or crime or to bring reformation to its present corrupt condition can only be verified when this change in situation has come about, and the church’s contribution to the change process can be known.

The fact that a church’s mission statement is teleological, does not infer that the aetiological, *a priori*, historical event of Jesus’ universal instruction to reach and disciple people through the proclamation of the Gospel is not relevant. In reality these two types of purpose statements are not mutually exclusive or incongruent at all. In the teleological case, the aetiological, *a priori* injunction is implicitly accepted and intrinsic to the statement, but expressed through the explicit impact its fulfilment will have on a local community in a very specific and contextually unique sense.

Table 2.1: Summary of Teleological and Aetiological Mission Features

AETIOLOGICAL	TELEOLOGICAL
Purpose is based on a past event or act. In the Biblical sense it is the commission given by Christ to the Church.	Purpose is based not on the Biblical injunctions alone but on a specific future desired condition in the church’s context – its community.
Other than the Matthew 28 and Mark 16 mandate, no additional role or specific function is described.	In addition to the Matthew 28 and Mark 16 mandate, the church’s role in the desired change of its community’s condition is expressly described.
Focus tends to be on evangelism and the needs of the congregation .	Focus tends to be on evangelism and the needs of the community .
The purpose of the church is derived from the Bible and therefore the imperative is to build the Church.	The purpose of the church is derived from the community’s need for God and therefore the imperative is to be the Church at work.

In practice, the functioning of many local churches may reveal an intense internal conflict of aetiological and teleological forces and influences, which simply brings into question the quality and suitability of its declared purpose and the process by which this was put together.

This conflict is also the outcome of some of its members' search for their church's relevance in a post-modern world and dissatisfaction with an inadequate response from leadership.

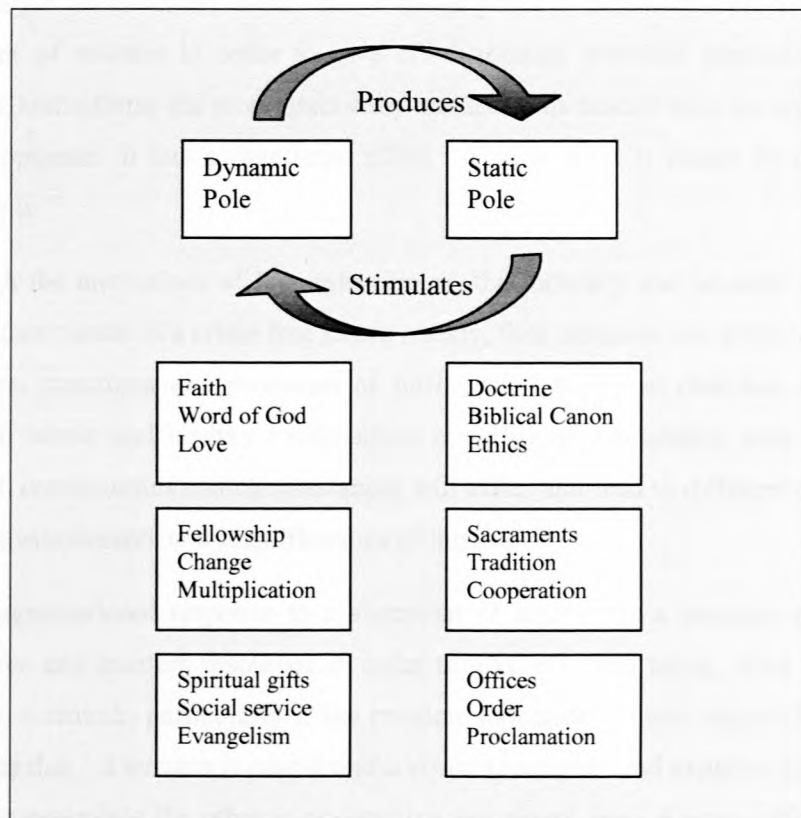
This dissertation proposes that the teleo-strategic, vision based, future resident purpose makes churches more effective and dynamic than an aetio-strategic type, discerned purpose, and especially if the vision is of a *desired future* related to their present situational context. The aim of repeating this hypothesis at the forefront of the section on literature research is to introduce specific criteria by which various works on the subject can be measured to see how well or not they enable readers to understand and internalise a different idea on purpose for a local church and the steps involved to define its mission. To simply state that a new perspective or paradigm is needed and then proceed with a description of a method to build a church on the assumption that the paradigm shift has happened is not sufficient. Van Huysteen (1986: 82) emphasises that a paradigm shift is only possible when a conceptual transformation takes place which affects the totality of one's ideas and perceptions, and if this happens in an integrated way. Schaller (1993: 63) cautions that authority rests in institutions and individuals, not in ideas alone, no matter how brilliant that idea may be in the eyes of those who conceive it, and adds that knowledge can be overrated as a source of authority.

Warren's "The Purpose Driven Church" (1995) in no way explains how to achieve this paradigm shift beyond the theological argument that purpose must be New Testament based, and encompass five Biblical imperatives for a mission to comply with. His arguments are compelling and the process of church building that is delivered throughout the book is based squarely on the premise that his fivefold purpose is inerrant, understood and irrefutable. How effective this assumption is, can possibly be answered by the responses of the survey on how successful and effective they found the Church Growth methodologies gained from reading to be.

In his exposition on the relationship between the constructs of church as "organism" and as "organisation," Schwarz (1999: 14-22) presents the idea of it being both and says, "*The development of the church as an organism inevitably leads to the creation of institutions.*" Later he advises "*all we can do..... is subject the elements we can influence to the criterion of functionality in such a way that the elements that are beyond our control may take place. We do not make them; rather they happen all by themselves.*"

The "*criterion of functionality*" is the very topic of this dissertation. The problems of ineffective development interventions begin to manifest when many who are insufficiently qualified to speak on the criteria of functional elements of strategy, management, organisational development and systematic change, position themselves as knowledgeable, and do not deal wisely in their dispersion of much needed knowledge. Schwarz's bipolar model of the organism/organisation relationship shown in Figure 2.1 identifies and locates the elements of each paradigm within a systemic interaction process that reveals a mutual dependency. It however, makes no allowance for the element of purpose identification or its informants - vision, mission and strategy.

The model serves the purpose of depicting Schwarz's theological exposition of dependency rather than mutual exclusion of the constructs of organism and organisation for a church, whether one accepts or disagrees with his classification of ecclesiological elements within static or dynamic poles. It sets the stage for his thesis on natural church development, which itself is a synthesis of biological concepts and theological beliefs. The adoption of the paradigm of natural science, whilst laudable is perhaps too tentative a move towards a more complete scientific explanation for much of the *human* dynamics of church. Like Schwarz's thesis, this dissertation is not in any way an attempt at dismissing or ignoring God's Divine and sovereign will by ascribing all of church phenomena to scientifically explainable relationships. It is challenging and extending the boundaries he draws between the spiritual and the institutional paradigms by presenting scientific theories for some of those elements he classifies under the spiritual, dynamic pole.



Source: Schwarz, Christian A, *Paradigm shift in the Church: How Natural Church Development can Transform Theological Thinking*. Carol Stream, IL: Church Smart Resources. 1999. p.99

Figure 2.1: Theological Paradigms Behind the Natural Church Development Bipolar Paradigm.

The functional role of context specific purpose as described by a vision of what can be, and a mission declaring how it intends to bring that vision to fulfilment, does not form part of his approach to church development. Schwarz's philosophy of church development is virtually an extension of Church Growth Theory, but one that offers a

natural scientific explanation for Church Growth phenomena under certain conditions of constraint removal that is within the domain of man's control. Meares (2000: 37) affirms that churches don't exist by accident; they exist by divine design, and have a "*corporate destiny as a called out company of people*." His book is admittedly more of a theological argument for *corporate unity* in response to a defined purpose, than an attempt at laying any foundation for discerning purpose and articulating it as separate mission and vision statements. The title is misleading however as much emphasis is laid on the "ultimate goal" and the need for unity in comprehension and service to fulfil it, without ever referring to differing situational contexts, any unique elements, or the role of vision and mission and practical methods for attaining it.

The attention being drawn to the distinction between discerning purpose and articulating a mission and vision is primarily because actions flowing from a vision will differ markedly from action flowing out of a defined mission. Malphurs (1997: 96) offers a concise definition that a vision "*Is a mental picture of what tomorrow will look like*," and suggests that non-visionaries will struggle to intuitively catch such a mental picture. A vision needs to be transformed into a statement of mission in order to give effect through practical responses. A mission states, clarifies, and informs the more practically minded as to exactly what an organisation is about and how it operates. It has a functional effect. This is what is meant by the phrase "*What our business is*."

Although the institutions of law enforcement, the judiciary and security services may all share the common vision of a crime free future society, their missions are different and lead to different strategies, structures and processes of fulfilment. Equally so churches may share a common vision of whole and healthy communities in fulfilling relationship with the Creator, but their contexts, communities and circumstances will differ and lead to different approaches, shaped by different assessments and identifications of mission.

If the organisational response to a statement of mission is a strategic and practical one that configures and musters resources in order to give effect to intent, what then is the benefit of vision to a church, particularly if the mission statement is quite explicit? Malphurs (Ibid: 96) maintains that "*A mission is taught and a vision is caught*" and explains that the first process is a cognitive one while the other is an intuitive, emotional one. Kotter (1996: 69) identifies three methods of breaking through resistance to change; by authoritarian decree, micromanagement or vision, and then adds, "*if the goal is behaviour change, unless the leader is extremely powerful, authoritarian decree works poorly. Because of the creation and communication of detailed plans is deadly slow*," he continues, "*the change produced by micromanagement tends to be highly incremental*." Vision, he says, "*Simplifies hundreds or thousands of more detailed decisions and motivates people to take action*."

Speaking specifically about diminishing authority in churches, Schaller (1993: 68) says, "*Most of them share one common characteristic. The authority granted leaders by the constitution, or*

policy, or tradition, or book of church order is shrinking in influence. Likewise neither ordination nor academic degrees carry the authority they once bestowed on the clergy.” He explains that many of the traditional sources of authority in churches have been eroded by change, which makes it difficult to create support for planned reform initiatives.

When working with today’s volunteer congregants with severe time constraints and competing demands, the options of authoritarian decree and micromanagement have little chance of success. This is where a powerful, “*caught*” and shared vision can create greater impetus and sustained support for organisational change. Schein (1992: 299-301) explains that a new vision received by those confronted with a disconcerting alternative to their present reality, experience a psychological safety by not feeling a loss of integrity or identity, which enables them to let go the familiar and embark on a process of enduring uncomfortable change. Whilst a well constructed mission statement can clarify, inform and direct specific strategies and actions, and the more explicitly stated, the more effectively it can do so, the value of a vision statement lies in its ability to motivate, inspire, energise and compel through the *clear picture* of a desired future that it can conjure in the minds of others. As Schein informs, it is this power of a clear vision that provides the necessary psychological safety needed for people to let go of the familiar and embrace the new. To fail to convey the distinction between the concepts of purpose, mission and vision is to fail to enable others to understand it, and in doing so, one prevents them from utilising these foundation blocks effectively in the application of a strategic approach.

2.5.2 Mission and Models of the Church

The literature research intensely explored the role of declared mission in the process of designing church models, but could find no association between these two ideas within ecclesiological writings based on the *Strategy-Structure* thesis for organisations as originally proposed by Chandler (1962) and further developed by Amburgey and Dacin (1994).

The typological models postulated by Dulles (1987) are summarised below without any valuation of their respective strengths or shortcomings, but merely for the purpose of illustrating the need for a link between structure and strategy in ecclesiological expositions. Dulles cautions against imperialistically seeking to impose any single model as the definitive one. Each model of the Church has its weaknesses, he explains, none therefore, should be interpreted in an exclusivist sense or be canonised as the measure of all the rest.

The Church as Institution

The official Church in this model teaches, sanctifies and rules with the authority of Christ through an ordained hierarchy. This division leads to distinctions between the Church teaching and the Church taught. In each case the Church as institution is on the giving end. The primary feature is visibility of the Church achieved through structure and organisation and the concept of authority in this ecclesiology is non-democratic clericalism. The main bond of union is submission to legitimate pastors and its mission is to bring non-members into membership.

Beneficiaries are its members.

The Church as Mystical Communion

Here the Church is viewed as God's people or the Body of Christ and the organisational and structural aspects of the Church are played down. The Church functions as a fellowship of people with God and one another in Christ. People come to maturity through encounter with their fellow believers and the main bond of union is the graces and gifts of the Holy Spirit. Their concept of authority is the Holy Spirit and the headship of Christ and the Church's mission is to lead people into communion with God. As with the institutional model, beneficiaries are its members.

The Church as Sacrament

In this model the Church is presented externally and internally as the visible, tangible sign of God's grace, through Christ in human community. This is achieved by corporate participation in the visible manifestations and signs of the grace of Christ such as the Eucharist, worship, prayer, repentance and service. The Church functions through mutual interaction that permits people together to achieve a spiritual breakthrough that they could not achieve in isolation. The bonds of union are the social, visible signs, the corporate sacrament actions that believing Christians intensely participate in. The concept of authority here is conviction inspired by the Holy Spirit through Christ and the mission of this model is to purify and intensify people's response to the grace of Christ. Beneficiaries again are members, more specifically those who actively and intensely participate in the corporate sacrament actions.

The Church as Herald

The mission of the Church in this model is to proclaim to the whole world that which it has heard, believed and been commissioned to proclaim. Primacy of the Word through the event of proclamation is the dominant feature of this ecclesiology. The Church is regarded as fully present and complete in each assembly, every single local congregation that responds to God's Word. The Church is not dependent for its existence on any worldwide structure; it exists wherever there is a community that believes in Christ. In this model the Word is authoritative and the Word is Jesus Christ. The bonds of union are faith in response to the Gospel and unity of the whole Church responding to one another and the same Gospel. Beneficiaries are those who hear the Word of God and put their faith in Christ as Lord and Saviour.

The Church as Servant

This ecclesiological model is based on the concept that the Church, as the body of Christ, has a mandate to serve all mankind. This is achieved by being a community of Christ's servants working within the structures of the world through the values of the Gospel. Its function is to bring good news to those who, humanly speaking, have no right to hope at all, thereby making Jesus known to all people through the service of His Church. Its concept of authority is based on Christ, His style of life and suffering for all of mankind. The bonds of union are a sense of mutual brotherhood towards the world among all believers across denominational divisions. Its

mission is to be of help to all men, wherever they are.

The servant role of the Church consists in its dedication to the transformation of the world into the Kingdom of God.

The emphasis on one, over any other ecclesiological models of the purposes of Church constitutes some of the most fundamental divisions between not only traditional denominations, but also the full spectrum of modern independent Charismatic communities. Theological positions and affirmations of belief are fiercely defended with as much rigidity and intolerance as characterised the traditional/protestant schism.

Within the context of strategic objectives and accomplishment of mission, most churches fail to make any significant impact whatever their purpose conviction.

This suggests that beyond the ecclesiological debate, exist issues of strategy, organisation and capability development that could effectively serve to accomplish the declared mission of any church.

Whether any church's modern day purpose is aetiological or teleological based, is but one question in itself that must be properly resolved. The question of the quality and clarity of the stated mission and the degree to which all stakeholders share it, presents additional tests of suitability. Either type of mission statement may be purpose correct and yet fail to sufficiently inform, persuade or mobilise its members because of poor construction, failure to involve firstly the right group of people, and secondly to obtain wider commitment.

The criteria for a good mission statement can therefore be summarised as follows:

- A clear, concise statement that informs, and clarifies the role and function it must perform and methods it will apply in pursuit of a discerned purpose.
- Be supported by the leaders and congregation because of the participative process employed in its defining.

A mission is not a goal, aim or set of strategic objectives – it is the paramount difference to be made. Goals, aims and objectives are simply milestones that will be attained along the way. To base a mission statement on a future, interim objective is to describe only part of the journey ahead. The question that arises in response to such a strong claim is; “*what then is this paramount difference?*” From the general body of knowledge on Christianity, particularly its fundamental Biblical theology, theology of ecclesiology and the work of all modern growth theorists, there is wide agreement that the purpose of the Church is to bring about two measurable human change functions:

- **To convert:** described in various terms such as saving souls, saving sinners, the lost, the unchurched, unbelievers etc. by proclaiming its redemption message.
- **To produce disciples:** again described in many ways such as discipling, growing,

Both goals are measured primarily by the altered state or condition of the person following firstly conversion and then discipleship in terms of observable behavioural and moral characteristics. Discipleship additionally applies criteria of Biblical knowledge and understanding of the Scriptures so that this can be taught to others (2 Timothy 2; 2). Theological divisions over two millennia of the Church's history have been about fulfilment rather than interpretation and acceptance of this mission. Theologian Dr. Michael Horton (1999: 18), writing on the division between Catholic and Reform churches puts it this way, "*Roman Catholics who talk about being born again, "Living in the Spirit," and "Living for Jesus," strike a familiar chord with Evangelicals. But these terms do not represent the slightest change in Roman Catholic dogma. The difference between Rome and the Reformation was never over the reality of the new birth, sanctification or good works.*"

His exposition on the irreconcilable theological differences between Roman Catholicism and Protestantism is summed up as follows, "*Rome answers that we are saved by grace plus works. Genuine apostolic churches answer with Paul, but if it is by grace then it is no longer by works; if it were, then grace would no longer be grace.*" The core of the dividing issue is not about whether there is work for the *ekklesia*, the body of Christ, the Church; it is about the spiritual meaning of that work and its role in God's redemptive purpose.

This accordance on the primacy of converting non-Christians and their preparation for service in "The Kingdom of God" on the grounds of requisite character, moral and spiritual attributes falls short of elaborating the exact marketplace. In his pastoral work, "Where In The World Is The Church?" dealing with the Christian's relationship with culture, arts, science, and secular work, Horton (2002: 142) argues, "*It is the church that serves the Christian so that the Christian can serve God in the world.*"

In Horton (2000: 41), Preuss cautions, "*We must avoid becoming parochial and thus irrelevant. We have too much to contribute to these (Post modern) debates to keep ourselves ghettoed off to the side, dealing merely with our own peculiar issues.*"

A starting point for an approach towards answering this question is provided in the *teleological* type mission statements of churches, which explicitly affirm that their function is to apply themselves to the reformation of some specific area of community life. Whilst the *aetiological* type of mission statements make no such specific undertaking, the primary process applied by churches with either type of mission, will always be what Warren (1995: 109) describes as "*the disciple-development business... ..and our product is changed lives – Christlike people.*"

If the intentional means applied for the desired reformation of community by a single local church is disciplined people, then it logically follows that the aggregate effect of many churches producing a continuous stream of mature Christians over time - will be changed communities as critical mass is reached.

Knitter (1996: 110), quoting Snyder, acclaims the move to Kingdom-centeredness as a defining shift in missiology; *"Kingdom people seek first the Kingdom of God and its justice; church people often put the church work above concerns of justice, mercy, and truth. Church people think about how to get people into the church; Kingdom people think about how to get the church into the world. Church people worry that the world might change the church; Kingdom people work to see the church change the world."*

In his theological discourse on the implications of this "*Regnocentric*" breakthrough in theology and church life and mission, he warns that for Christians to take seriously the role of church as "*Servant of the Kingdom*" and if they live up to the church as "*means to the end of the Kingdom, then they will have to be wary of traditional theological language about the kingdom being fulfilled in the church, or the Kingdom in the world being ordered toward the Christian Church*" (Ibid, 110).

The traditional manifestation of the Kingdom placed within the mission of church, centres focus on the church as an end in itself - as a centripetal force in the world. In the Kingdom view, explains Bosch (1991: 390), *"...Mission is seen as a movement from God to the world; The church is viewed as an instrument for that mission. The church is there because there is mission, not vice versa. To participate in mission is to participate in the movement of God's love toward people."*

Given this third function of the primary purpose of the Church, whether intentionally pursued or not, it follows that if any local church could be regarded as an **operating system**, with human natures as inputs, its core operation would be the continuous production of Christ-like people. All processes and their component activities involved in the production of disciples could be described as *core processes* and *core activities* (Wild, 1995: 62), and can be viewed as having the same characteristics as an economic value chain (Porter, 1985). Whilst this widely accepted management theory developed by Michael Porter is not new knowledge, the analogous comparison of the primary processes producing changed human beings in a church setting, with industry delivery chains is a novel concept.

The value of the theoretical idea of distinguishing primary and secondary processes for church activities is expanded further in Section 2.5.8 dealing with church processes.

This threefold primary purpose of the Christian Church is illustrated in Figure 2.3

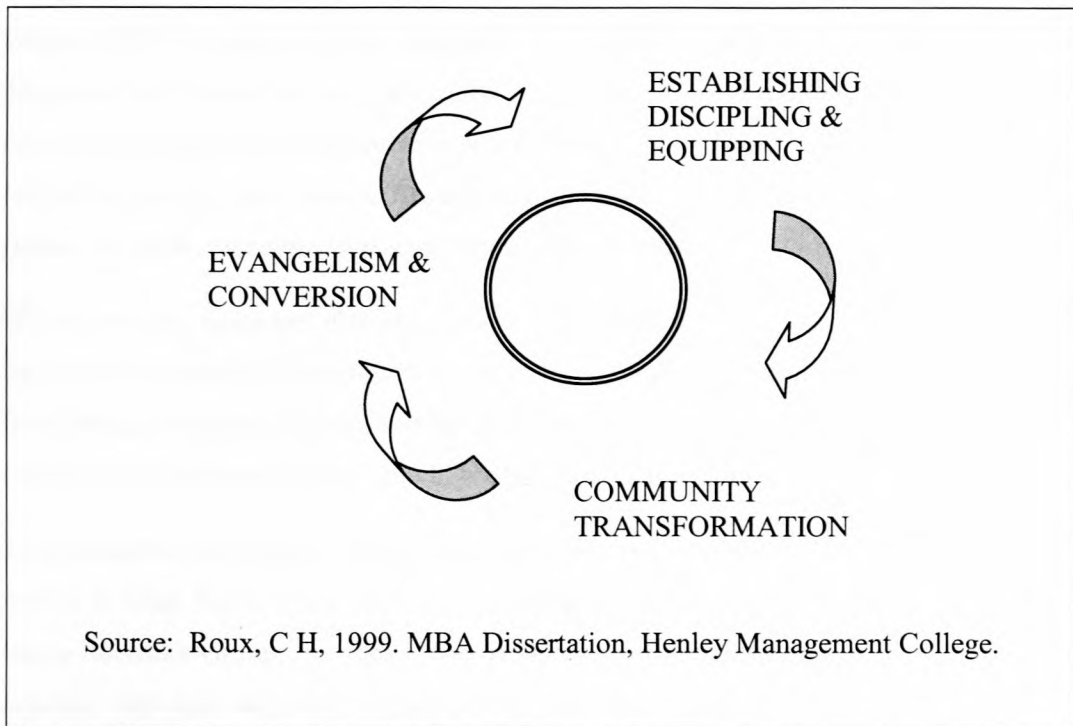


Figure 2.2: The threefold primary purpose of a local church

Many members may stay for a while with a church into which they were assimilated after conversion. They can form strong bonds with others in the congregation or those in a home cell into which they were placed. Their group may experience strong alignment with the group's formal goals and they may even develop strong group cohesiveness over time. The crucial stage occurs when individuals begin to observe the degree to which the church is mission-driven and how the organisation is aligned with its stated purpose.

Indifference, guilt, misplaced loyalty, a sense of obligation and the manipulation by leaders of some dissentient but indecisive congregants can prevent defections to other churches, but this is delusional as the fundamental purpose is not growth for the sake of growth through the retention of members. Any church leadership that resorts to guilt- or fear-inducing action and congregational admonishment in order to preserve its membership is simply demonstrating that it has failed to identify its true purpose and to align its organisation and people coherently with this purpose.

The principle of a mission given by God to a church to serve a unique context offers part of the reason why so many church plantings that spring forth out of an existing, established congregation inevitably fail. Mission and models cannot be transferred into other congregations. The church therefore cannot be "franchised" and each new planting has to seek its own unique purpose if it wishes to succeed, grow and make an impact in its community.

2.5.3 Strategy Formulation

Strategy formulation for the church, asserts Warren (1995: 155-172), "*....is about successful*

evangelisation - actions that bring the church directly into contact with their target.”

Barna (1993: 94) warns against vagueness. *“A strategic plan does not simply outline a series of programs and events that will take place. It is a logical progression for growth, detailing needs related to finances, human resources, space, promotion and how the (strategy) is to be tied to the larger purposes of the church. Because the church requires specific steps in dealing with the future, the plan must detail how that future is to be created.”*

While revealing some key elements about the imperative for and process of formulating strategy for a church, these descriptions are not sufficient to address the concern of church leaders that by formulating strategies and preparing a detailed plan of implementation, man is not only determining the direction of a church, but taking over the helm to steer it into the future.

This perceived dichotomy between God’s leading and man’s intelligence and ingenuity usually results in what Barna (Ibid: 35) calls *“leadership paralysis,”* and referring to the work of the Barna Research Group,⁷ he adds, *“Our research also indicated that many churches floundered because they had ineffective organization and operational management.”* This condition is invariably the end result of leadership paralysis with its concomitant organisational underdevelopment and misdirection of resources. Malphurs (1997: 137) again, with remarkable simplicity, states, *“A strategy is the process that determines how you will accomplish the mission of your ministry.”* As expounded in the preceding section, the mission of a church is from God and it is to be discerned by the leaders. Strategy formulation however, as affirmed by Barna, is the responsibility of church leaders and even then does not preclude the importance of prayerfully seeking insight and wisdom in the process.

Without exception the writers studied state unequivocally that the purpose of the church is to be church, and strategy is about how to be the church. For Hull (1993: 43-51), strategy is *disciple making* and he proposes a three-pronged strategy for churches to achieve this:

1. The local church must model the disciple making strategy
2. Seminaries must teach the theology of mission.⁸
3. It all must be reinforced on the field.

This can be likened to a statement that the purpose of the army is to produce equipped and trained soldiers - where method, function and means are confused with goals. If churches proclaim their mission is to make disciples, in the words of Warren (1995: 109), *“being in the disciple-development business.....and our product is changed lives – Christlike people.”* The standard is invariably about numbers, whether members or disciples, and the measure of success is size i.e. production. This approach is upheld by Hull (1998: 32) as the true and correct **“churchocentric”** model, one that will *“return the church to its discipling roots.”* To what

⁷ Barna Research Group Ltd, Glendale, CA.

⁸ Mission is referred to here as the reaching out and taking of the Gospel to societies, and not mission in the sense of a purpose statement.

end these trained and equipped disciples are to be purposefully deployed, does not occur as a

strategic intent in a single work on church growth. Collins and Porras (2000: 78) provide a better understanding into the difference between purpose and mission in a way that applies equally well to churches, “*Purpose is the set of fundamental reasons for a company’s existence beyond just making money.*” For the Church, their statement could be, “***Purpose is the set of fundamental reasons for a congregation’s existence beyond just making disciples.***”

Perry’s (1987: 67) contribution to this question can then be seen for its imperspecuity when he exhorts; “*The well taught Christian and the well taught congregation have an inescapable obligation to put what they have received into practice.*” On exactly what this practice is and to what end it must be applied, he however, remains silent. Despite this glaring, unaddressed omission in Church Growth Theory, the inwardly focused culture of being “churchocentric” is still proclaimed as the ideal vision and mission and the definitive strategic goal of all congregations.

2.5.3.1 Understanding Strategy

Strategy is almost universally thought of as a plan – a preconceived, consciously intended course of action. Johnson and Scholes (1997: 336,376) define strategy as “*decisions concerned with or which affect the long term direction of an organisation.*” Pearce and Robinson (1988: 55) define it as “*the comprehensive, general plan of major actions through which an organisation intends to achieve its long-term objectives in a dynamic environment.*” These are both similar to Tregoe and Zimmerman’s (1980: 17) description of strategy as “*vision directed*” – “*The framework which guides those choices that determine the nature and direction of an organisation.*” These definitions, explains Mintzberg (1987: 11), attribute two integral characteristics to strategies:

1. They are made in advance of the actions to which they apply.
2. They are developed consciously and purposefully as general or specific plans.

To simply define strategy as a plan is not sufficient, says Mintzberg (Ibid, 11-24), and he argues for the need for eclecticism rather than the precedence of any single definition over others and then offers four additional definitions:

1. **Strategy as Pattern** - in a stream of actions, consistency in behaviour, whether or not intended. This definition encompasses the resulting behaviour, as a pattern in action inferring consistency in behaviour and labelling it strategy. According to him, the definitions of strategy as *plan* and *pattern* can be quite independent of each other; plans may go unrealised, while patterns may appear without preconception.
2. **Strategy as a Ploy** – where an intended action is signalled to rivals that is not the real threat, but only a ruse, and the real intention can be a totally different course of action.
3. **Strategy as Position** – placing an organisation in a specific context relating to the organisation’s industry environment - its market, competitors and customers.

4. **Strategy as a Perspective** - an ingrained way of perceiving the world. The key importance about this definition is that the perspective must be shared – strategy in this view is a perspective shared by the members of an organisation evident through their intentions or by their actions. Individuals become united by common thinking and/or behaviour - evidencing a *collective mind* on the nature and direction of the organisation.

These approaches should not be seen as contradictory, and actually present a wider framework of complementary, interrelating strategic concepts to consider and evaluate during the process of strategic analysis, prior to the stage of actual strategy formulation.

Porter's (1996: 13-30) review of strategic thinking over the last two decades, in which he deals with "*erroneous beliefs and dangerous half-truths*" that confuse operational thinking and strategy, supports the perspective of strategy as position.

"Few companies have competed successfully on the basis of operational effectiveness over an extended period," he notes, *"and staying ahead of rivals gets harder every day. The most obvious reason for that is the rapid diffusion of best practices. The more benchmarking companies do, the more they look alike."* He emphasises that, *"strategy is about being different. It means deliberately choosing a different set of activities to deliver a unique mix of value"* (Ibid, 15-16). This he describes as *"staking out a unique and valuable **strategic position**that woo customers from established positions or draw new customers into the market."*

He presents three distinct sources of strategic positioning:

1. **Variety based**, which is based on product or service variety rather than customer segments.
2. **Needs based** positioning, which is achieved by tailoring a set of activities and products that serve most or all the needs of a particular group.
3. **Access-based** positioning, which is that of segmenting customers who are accessible in different ways.

He concludes that any strategic position is not sustainable unless there are trade-offs with other positions. Trade-offs arise from activities themselves and require different product configurations, different processes, different behaviours, different skills, and different management systems. Trade-offs are integral to successful strategy. They create the need for choice and purposefully limit what an organisation offers. This eclectic view of strategy and strategic concepts is of particular usefulness to church leaders, as it presents perspectives that will enable them to recognise "strategy" in relation to sets or patterns of choices, behaviours, and actions that have been, whether intentionally or not, consistently preferred in their history.

Strategy identified either as pattern of action, needs-based positioning, or collective-mind perspective, and not necessarily as an imperative for gaining sustainable competitive advantage, can be more closely related to strategic thinking in churches.

If the aim is not to out-compete other similar institutions, the question can be asked – why do churches need strategies at all? Mintzberg (1987: 25-32) offers the following considerations from a perspective of organisational endeavour:

- **Focussing Effort:** Without strategy an organisation can become a collection of individuals each going their own way. The essence of organisation is *collective action*.
- **Defining the Organisation:** As a plan or pattern, but especially as position or perspective, its strategy defines the organisation, giving it meaning and providing people with a way to understand it.
- **Providing Consistency:** Strategy is needed to reduce uncertainty and provide consistency in order to aid cognition, satisfy intrinsic needs for order, and to promote efficiency under conditions of stability. Rumelt (1979: 79) explains this idea well, “*the function of strategy is not to solve a problem, but to so structure a situation that the emergent problems are solvable*”.

The first outcome and crucial importance of strategy formulation must be the development of matching and appropriate organisational capability, or the “*crafting of strategic architecture*.” (Hamel and Prahalad, 1996: 117-138).

If the paramount societal goal of Church is to change communities through its functions of conversion and discipleship, then its key strategy must be to so organise itself and its resources to most effectively reach the unchurched people within its community.

Without bringing the message of the Gospel that can enable people to make a choice firstly, the ensuing processes of follow up, *socialisation* (Allen and Meyer, 1990: 847-858) and disciple making, become meaningless.

Strategy formulation for the church is about successful evangelisation – actions that bring the church directly into contact with their target. According to Warren, (1995: 155-172) this is where most churches fail. Some of the reasons he presents, include:

- Because human beings are so different, no single church can possibly reach everyone.
- God created an infinite variety of people with different interests, preferences, backgrounds, personalities, abilities and cultural systems.
- To reach all these people will require a variety of styles of evangelism.
- Churches do not define whom they can best reach.
- Evangelistic targeting is especially important to small churches with limited resources.
- Defining a church’s evangelistic target takes time and serious study.
- People choose churches today primarily on the basis of relationships and programmes,

not location and many churches assume that because they are closest to people they will automatically reach them.

Wagner (1996: 57-71) states that more than 70% of the world's unreached people can be reached only through "*cross-cultural evangelism*." The principle of targeting specific people in a distinct way with a differentiated offer that purposefully allows for the mosaic of human diversity, preferences and cultures in society, is analogous to the application of competitive strategy in the economic marketplace.

Kotler (1994: 264) describes this form of marketing strategy as STP marketing:

- Segmenting
- Targeting
- Positioning

Market segments are large, identifiable groups within a market, in this case, the church's community. Niches are more narrowly defined, such as young married couples, single males or elderly females, working mothers, professionals, etc.

Borrowing from Kotler's (Ibid: 307) definition of positioning, we can attempt to explain *positioning* for a church as "*the act of designing its message and image so that it occupies a distinct and valued place in the target person's mind*". It is about how the community and more specifically, the target segment, perceives the church and evaluates its relevance and attractiveness to them. Earlier through Porter's examination of what makes strategy, and his thesis that competitive strategy requires, "*deliberately choosing a different set of activities to deliver a unique mix of value*," we are able to clearly recognise the relevance of strategic positioning to evangelism. Strategy formulation for a church requires that its leadership identify who the people are that it can best attract, and how this can be consistently and effectively done. These questions give rise to a third problem: through what process must strategy be formulated for a church? The question of an appropriate process for formulating strategy and how this should be managed is examined firstly.

Johnson and Scholes (1997: 63-68) present four configurations of strategy development processes:

1. **Logical incremental;** Involving standardised planning procedures, systematic data collection and analysis, constant environmental scanning, on-going adjustment of strategy and step-by-step, small-scale change. This is typical of mature organisations in benign, relatively stable or growing markets and is preferred above the influence of dominant individuals, political processes and power groups.
2. **Rational command;** A senior figure determines and drives strategy with definite and precise objectives. Is driven by strong vision or mission. Extensive analysis and evaluation of environment. This is typical of large organisations in strongly competitive, growing or stable markets and is preferred to pronounced political influences and a "traditional way of doing things." External forces largely determine strategy.

3. **Muddling through;** Compromise accommodates conflicting interests of groups. Deeply rooted beliefs and assumptions prevail and dominant groups more likely to influence strategy. Routines and procedures embedded in organisational history. Standardised way of doing things. Typical of professional service firms in unstable, turbulent environments, new or growing markets and is preferred to rational, analytic, evaluative and deliberate, intentional process.
4. **Externally dependent;** Strategy is imposed by external forces, e.g. parent organisation, freedom of choice severely restricted. Political activity occurs within the organisation for greater influence over strategy.

Johnson and Scholes maintain that *unidimensional* processes of strategy are not common in practice and that elements of each will be found to a greater or lesser extent in organisations. Given the mixture of theological discomfort with the idea of determining strategy within the community of believers, who by faith, and rightly so, place absolute reliance on the leading of the Holy Spirit, and the dearth of planning skills generally: *realised strategies* tend to **emerge** (Mintzberg, 1987: 13-14) as a pattern of decisions, actions and behaviour over time, rather than through structured, formal planning processes. Strategy is practised in reality, and its course can be observed, but as an incremental and less deliberately predetermined, planned way. This emergent form of strategic progress is largely attributed to spiritual discernment and leadership faithfulness to the prompting and guidance of the Holy Spirit than commonsense or incremental rationalism.

Warren (1995: 58) warns that prayer alone will not grow a church. He acknowledges the vital role of prayer and adds that "*A prayerless ministry is a powerless ministry, but it takes far more than just prayer to grow a church. It takes skilled action.*" He cautions against two extreme positions in ministry:

- To assume all responsibility for growth of the church.
- To abdicate all responsibility for its development.

2.5.3.2 Seven Key Areas In Which Churches Must Formulate Strategies

1. Primary strategy

This flows out of the vision and mission statement prepared by the leaders and is the first step towards developing a clear set of action plans to accomplish its identified purpose. The primary strategy defines and directs all organisation form and endeavour and can best be compared with the "fit" or "stretch" concepts of business strategy (Hamel and Prahalad, 1996: 148-161). The 'fit' view requires that the organisation achieves the correct system of organisation and competences for its desired strategic position, so as to best meet the specific needs identified in its market. The 'stretch' approach emphasises the special competences of an organisation and how these might be developed as products, and the need to search for opportunities and markets that have a need for these products. The danger in this approach, which Kotler (1994: 16-17) describes as

Stellenbosch University <http://scholar.sun.ac.za>
“the product concept”, is that products are often designed without sufficient knowledge of the true needs of the people. The product concept can lead to “marketing myopia,” a focus on the offering rather than actual needs. This strategy concept can be equated with Wagner’s (1996: 58-71) condition of “people blindness,” resulting in a single offer and a single message that does not meet anyone’s needs in particular.

The ‘fit’ approach is more relevant to the church, which is established, resourced and gifted by God, but required to nurture and develop its specific “thumbprint” of grace, gifting, and ministering capability (Warren, 1995: 101) to address the specific needs in its unique social context. This approach responds best to the *teleological* mission and is presented by this dissertation as a **teleo-strategic approach**.

Churches with an aetiological mission will see their purpose as primarily to offer an undifferentiated message to everyone at large, based more on the needs of the organisation’s members to fulfil their own spiritual calling and Biblical responsibility and not on any specific community condition. This is defined as an **aetio-strategic approach** and is more strongly associated with “Churchocentric” theologies. Configurations of the normative, *aetio-strategic* and theoretical, proposed, *teleo-strategic* approaches to strategy formulation are shown in Figures 4.2 and 4.3.

Further research could explore the relationship between churches that are experiencing fulfilment and growth, but little success at planting churches elsewhere due to marketing myopia/people-blindness, by offering the same mission and value that differentiated and grew their church, to another community in a totally different context. It is in this situation that the distinction between the aetiological and teleological concept of mission becomes a crucial determinant of successful replication.

2. Positioning Strategy

Every local church must carefully decide, after analysing its past and current “strategic” behaviour, decisions and actions, as distinct patterns within a stream of past activities, and the kind of people that this has brought into the church. This will reveal how it has actually appealed to its community and what its future positioning should therefore be. It must decide on that clear perception and image it wants to come to mind when its name, activities, services, and programmes reach the community. An example of this approach can be given of a large church in Pretoria that targets students and had seen itself as a “campus ministry”. After being led through a structured and thoughtful reflection, the group identified that their mission was to develop leaders and future leaders towards a vision of a responsible and whole society. The perception and image they had created of being a campus ministry did not accurately convey their ministry’s true strategic intent. A different strategic position was formulated which resulted in the review of its entire “system of activities” (Porter, 1996: 24-25).

Positioning for any church is an emphasis on the predominant gifting or manifestation of Christ’s

expression of Divine care through that church. It does not depend on the clever marketing skills or creativity of its leaders, but on the pre-eminence of some unique attribute and even the very purpose of the church itself.

Positioning starts off with a product, which can be a physical good, a service, an institution, place or a person. However, positioning is not what is done to that product. Positioning refers to what is done to the mind of the person for whom the product is intended. The intention is to create a *“specific value concept in the mind of the prospect”* (Ries and Trout, 1982). Kotler (1994: 307-308) defines positioning as *“The act of designing the organisation’s offer and image so that it occupies a distinct and valued place in the target person’s mind.”*

The primary product of a positioning strategy could be for example:

The leader:	→	Ray McCauley, Bishop Tutu, Jesse Jackson, Yonggi Cho
The music group:	→	Hillsong, For Him, Melody 4.
Special gifts:	→	Toronto blessing
The institution:	→	St George’s (Cape Town) Rhema (Gauteng) Willow Creek (Illinois) Saddleback (California)

An abuse care centre:

A children’s centre:	→	Cotlands (Gauteng)
A children’s hospital:	→	Red Cross (Cape Town)

Positioning can be based on a single or double attribute. Kotler, (1994: 307-308) cautions against multi-benefit positioning as there is a risk of disbelief and a loss of clear positioning, and presents four major positioning errors to avoid:

1. **Underpositioning:** where people have only a vague idea of the offering or organisation and they don’t sense anything special about it.
2. **Overpositioning:** a single, overbearing and narrow image exists, e.g. independent churches as “Happy clappies,” or “Charismaniacs”
3. **Confused positioning:** people have a confused image of the brand, resulting from too many claims or changing the positioning too frequently.
4. **Doubtful positioning:** people find claims hard to believe, e.g. healing and prosperity claims that are shrouded in controversy and suspicion.

Whether church leaders accept the description of these activities, services and programmes as **products** is not material. What is of importance is to identify the core needs they meet, respective attributes of the products and their strategic fit, or relevance to the churches true mission. Products not supporting the principal strategies must be discontinued or redesigned. All the church’s products must be so designed as to meet the specific needs of both members and their target sector as the case may be, in a way that leaves a desired perception in the recipient’s mind about the experience.

The questions that churches should ask are:

1. On what principal aspect or product must we base our positioning strategy to create that

uppermost, clear, perception and image we want to come to mind when our name, members or activities reach the community we serve?

2. What do people associate us with when our name is mentioned?
3. Is that response what we would like them to think?
4. If not, how do we reposition ourselves?

3. Development Strategy

For a church refers to the capacity development strategy formulated after defining its mission, in order to better apply resources and align all endeavour with its declared purpose. This will entail both tangible and intangible things needed to accomplish the strategy. Porter (1996: 30) makes it clear that not only do positioning strategies require trade-offs involving decisions about activities and services; they call for the **alignment of the entire system** of activities, skills, resources and competencies. Critical decisions need to be taken about what elements of the organisation and its resources to develop and reinforce and which to leave or dispense with. *"The strategic agenda demands discipline and continuity, he says, its enemies are distraction and compromise."*

This crucial dimension of aligning church leadership, congregational and institutional development is far too complex and extensive to treat as a single strategic action and is covered in more detail under Sections 2.5.16.

4. Spiritual Repossession Strategy

Because of the predominantly theological nature of this topic, and the debates prevailing around its Biblical foundation, it is not appropriate to deal with it here. The extraordinarily rapid spread of Christianity into Latin America and the Eastern countries such as Korea and China has been attributed by many researchers to the specific *"Spiritual warfare strategies"* that were launched in these regions, preceding evangelistic drives (Wagner, 1989).

5. Product Strategy

This essentially comprises a sub-section of development strategy, which specifically reviews the pastoral activities, services and ministries offered by the church, that may or may not now be in line with its newly formulated *primary, positioning and development* strategies.

PRODUCTS AND THE CHURCH:

The local church is in its outward, phenomenological sense, a service organisation and has long used this term for its main activities, i.e. "Morning service," "Easter service," "Worship service" etc. Marketing places services and physical goods under the label of products.

By so defining its offerings to congregants and visitors, the intention is not in any way to trivialise the spiritual, noumenological dimension of its worship, communion and devotional interaction with Christ and God. These intimate human experiences with a Divine, spiritual God cannot be reduced to convenient descriptions and equation with secular terms, and are best left Biblically defined. To do otherwise, argues Horton (2000: 76), *"is to confuse and trivialise*

things spiritual with things natural. However, the various services related to proclamation, teaching, counselling, ministering, provision, caring, and comforting which can be regarded as human-to-human interactions, can be more easily labelled services. From a Christian perspective, the role and power of Holy Spirit in the rendering of services to other humans is unquestionable, and by defining such activities in organisational terms does not imply an *either-or* trade-off. If this were true, then all the business and social activities of Christians in their workplace that have “secular” labels would have to be regarded as beyond the concern of Christ and therefore the very Christian witness of the person.

In the Pretoria campus church example given in Section 2.5.3, their “product” range was trimmed from 37 general offerings to 18 specific services after they had formulated these three strategies. Typical church or ministry products include:

Worship (music)	Bible college
Preaching	Private school
Teaching	Social welfare programmes
Discipling	Evangelism campaigns
Counselling (trauma, marriage etc.)	Aged or frail care
Home groups	Pre-school care

Product differentiation: Is the strategic design of a product’s attributes so as to deliberately create a perception of value? The objective would be to develop a set of meaningful differences to distinguish the church’s identity, activities and value in such a way that they do not just appeal generally, but hold a specific attractiveness for a particular group of people.

Treacy and Wiersema (1983: 84-93) distinguish three strategies that lead to successful differentiation:

1. **Operational excellence:** creating and leaving lasting impressions of exceptional execution and fulfilment of expected performance.
2. **Product leadership:** innovative, value and novel attributes that meet people’s needs in a way that place it in a class of its own.
3. **Customer intimacy:** knowing people making up the target market better than anyone else and therefore being able to meet their specific needs best. Warren (1995: 164) states that if leaders are serious about having their church make an impact, they must “*become an expert on your community. Pastor’s should know more about their communities than anyone else.*”

ANALYSING CHURCH PRODUCTS:

Kotler’s (1994: 432-433) five level model of products is a simple, but powerful diagnostic that can be easily applied to a review of the relevance and effectiveness of the primary activities and processes of local congregations. The idea of describing processes in terms of Porter’s (1996) value chain as being primary (value adding), or secondary (supporting), is explored more

extensively under Section 2.5.8. The five levels of a product's effectiveness can be depicted in Figure 2.3.

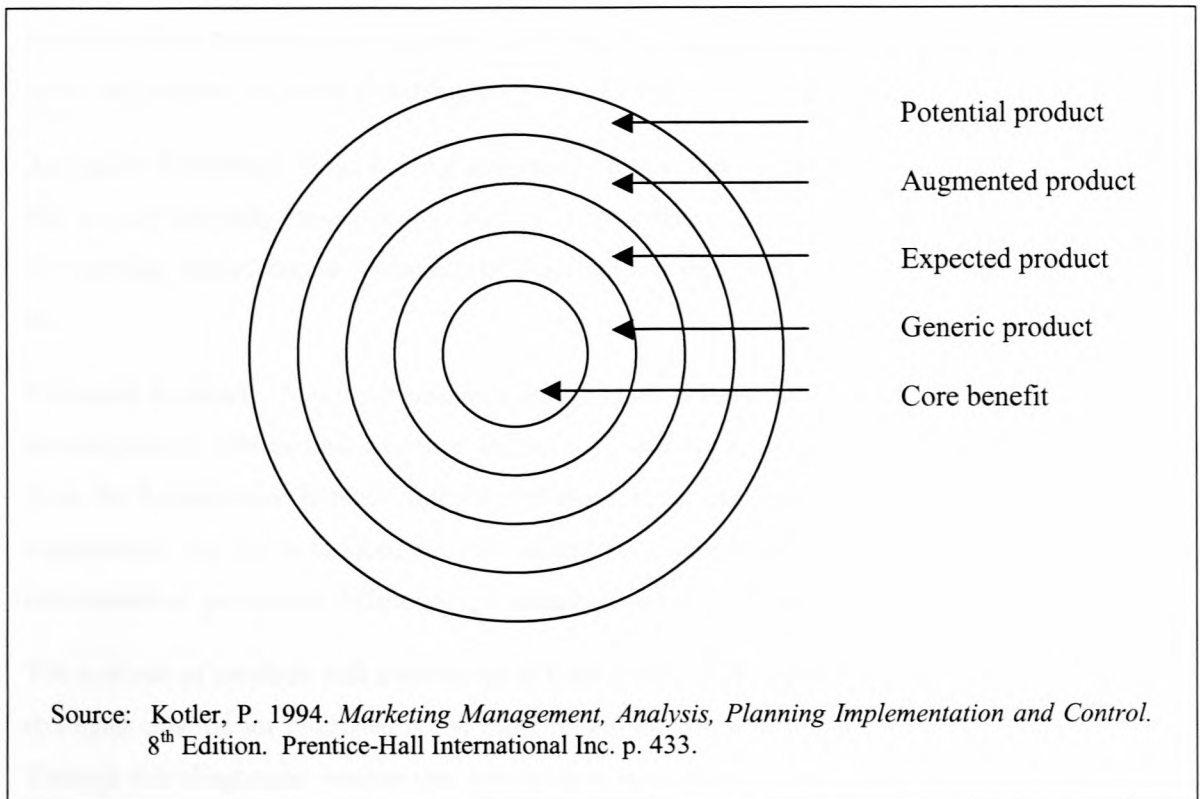


Figure 2.3: Five levels of a product

Core benefit. Refers to the fundamental benefit that the recipient or target of the product is really receiving. In applying this diagnostic to churches, the response given by workshop participants frequently describes the reason why the service is being offered from the offeror's perspective, e.g. to teach them the truth, to deliver the word, to bring Christ to them, to set standards, to show the love of Christ, etc. It is only after repeatedly asking the question "Why?" that the impact on the receiver is arrived at.

Core benefits that have been identified for church products include:

- | | |
|--|---|
| <input type="checkbox"/> The need for assurance | <input type="checkbox"/> The need for acceptance |
| <input type="checkbox"/> The need for love | <input type="checkbox"/> The need for dignity |
| <input type="checkbox"/> The need for joy | <input type="checkbox"/> The need for peace |
| <input type="checkbox"/> The need for hope | <input type="checkbox"/> The need for experienced unity |
| <input type="checkbox"/> The need to unburden | <input type="checkbox"/> The need for close fellowship |
| <input type="checkbox"/> The need of companionship | <input type="checkbox"/> The need for necessities |
| <input type="checkbox"/> The need for knowledge | <input type="checkbox"/> The need for a life skill |

Generic product. Can typically embrace a programme of personal equipping involving sub-categories of counselling training or evangelism instruction. Within such a generic or cluster would exist a number of more specific products.

Expected product. In the context of church must refer to the impression or expectation that the receiver has of what the product entails or offers. This closely relates to the need expressed by

the person rather than the real need for which fulfilment is being sought. An expressed need for companionship can often mask a real need for solace as result of loss and grief. Given this potential for dissonance, it is useful to create a sub level described as **actual product**; that identifies the actual service or opportunity being reviewed. The difference between expected and actual experience is a critical starting point for the analysis of membership decline or stagnation.

Augmented product. Refers to the opportunity for providing elements, features and experiences that are not normally expected of a product. An example is inviting a celebrity or expert to speak on marriage enhancement, evangelism, leadership, crime containment, addiction rehabilitation etc.

Potential product. Many programmes and courses offered by churches are denominationally standardised or offered under licence and leave little leeway for enhancement. Without detracting from the fundamental Biblical integrity of basic materials, many techniques and value adding supplements can be introduced to the content, style or process of products to bridge cultural, educational or perceptual differences, or simply to achieve greater impact.

The analysis of products and assessment of their focus, impact, and alignment with the seven key strategies posited for churches is the most important step towards greater church effectiveness. Through this diagnostic, leaders can determine to what extent their congregation has experienced strategic drift or become inward directed. The core values and resource allocation priorities of a church are revealed in the products it most frequently uses and directs congregational endeavour towards. Products can be differentiated to serve specific needs of various groups at different development levels, or to attract more of the kind of people already attending a church. Use can also be made of Ansoff's (1988: 114) matrix for product development/ community sector penetration decisions.

6. Communication strategy

Consistency between mission, primary strategy, products and positioning strategies is essential to avoid any confusion or ambiguity both within the church and in the community. Without a deliberate and purposeful communication strategy to clarify the strategic intent of the organisation and to direct behaviours, there exists a propensity for people to form their own perceptions and assumptions about the church and its direction.

Communication of all forms in the church should be totally influenced by its key strategies. The leadership must take control over the random issuing of bulletins, newsletters, magazines, training material and all communications through which its distinct image, character, intent, focus and purpose can be conveyed. All communication to some degree can be used to convey something of what the ministry is really about, and the careful, considered and deliberate design of material and content can be powerfully used to create and continuously reinforce mission based, positioning strategy. The importance of a clear and consistent communication strategy that presents the church in a manner that is desired is illustrated in Figure 2.4.

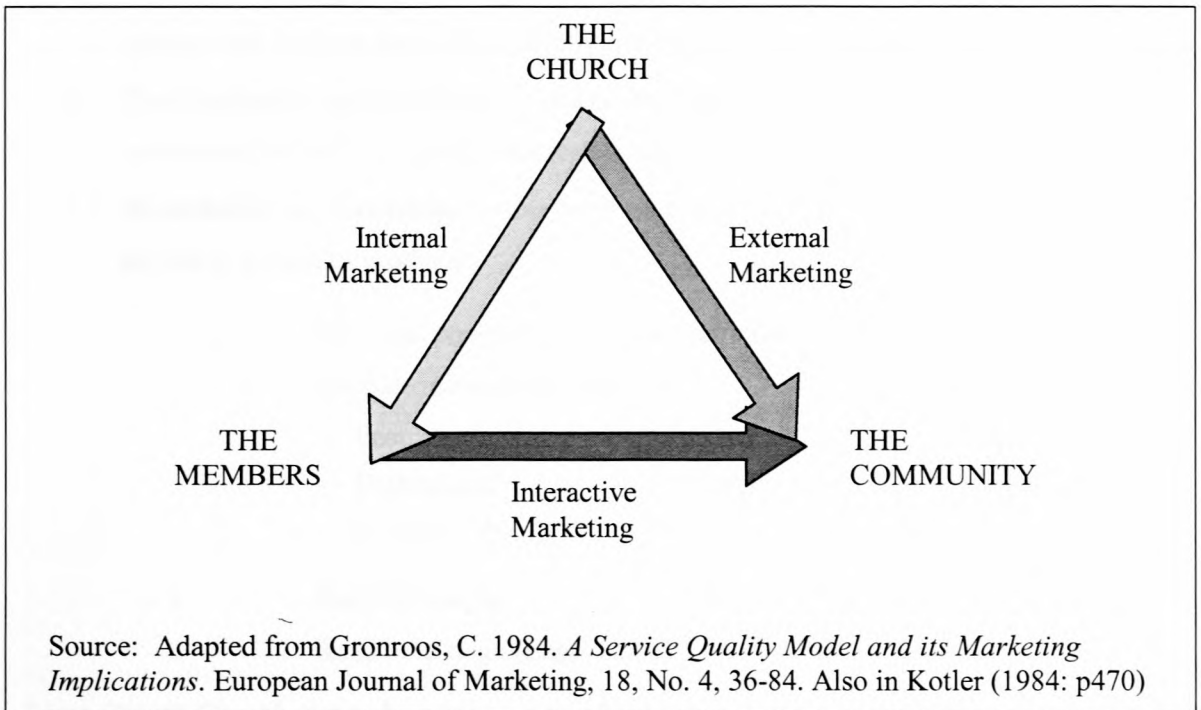


Figure 2.4: Internal, External and Interactive Marketing Communication

7. Evangelism strategy

This is the last of the seven key strategies appropriate for evangelical churches and although it is unquestionably the primary function of this type of institution, the teleo-strategic model emphasises that without the guiderails of the primary, positioning, development, product and communication strategies in place, outreach, or evangelism is no more than a haphazard and aimless endeavour. Many evangelical crusades and programmes leave in their wake large numbers of converts who mostly have nowhere to affiliate, and even for those that are drawn into local fellowships, there is not much organisation in place to begin, adequately perform, and complete the discipleship process.

Warren (1995: 331-364) states, “*Many churches have no organised plan for following up on new believers and no comprehensive strategy for developing members to maturity. They leave it all to chance, assuming that Christians will automatically grow to maturity if they attend church services.*”

Segmenting and Targeting the Community.

When all the foundational elements of the strategic plan have been put in place, the evangelism strategy, based on the segmentation and targeting concept can then be formulated. There are four basic groupings of characteristics that are available to churches when segmenting markets:

1. **Geographic segmentation:** – by the physical location of people, size of areas, distances

between neighbourhoods, and neighbourhoods and the church, population density, i.e. urban, suburban and rural groupings.

2. **Demographic segmentation:** – based on the purely statistical grouping of people by gender, age, income, family size, family life-cycle, occupation, education etc.
3. **Psychographic segmentation:** – where the community can be divided into different groups on the basis of lifestyle, interests, values, aspirations, expectations etc.
4. **Behavioural segmentation:** – this level of segmentation is based on the responses of people to particular products:
 - Previous experience or contact with the church
 - Attitude towards the church
 - Positive - Negative
 - Enthusiastic - Indifferent
 - Approachable - Hostile
 - Benefits sought
 - Readiness stage (Engel Scale) ⁹

Some Church Growth researchers propose as a basis of segmentation, the spiritual backgrounds of people, but here again, it is difficult to comfortably agree with this over-simplified categorisation merely to accommodate a theological perspective. Careful analysis of demographic psychographic and behavioural aspects of people will in itself provide a strong indication of their spiritual condition. Classifying by broken families or single parents (demographics) indulging in promiscuity, with little social values (psychographic), with backslidden Christians as parents (previous experience) and open hostility (attitude) toward the message of the gospel, presents a more practical and reliable behavioural approach for gathering spiritual information on communities.

Warren (Ibid, 174) suggests that one way to profile the people most likely to be reached by a church is to study the kind of people already attending the church. He says that when visitors walk into a church, the first question they ask isn't a religious one, but a cultural one, "*Is there anybody here like me?*"

Analysing Sociological Variables

The purpose of analysing sociological factors in a community is to identify *underlying drivers of* change that are impacting the lives of people creating demographic shifts such as an increase in broken homes, single parenting or an increase in high school failure. These change drivers can also effect psychographic and behavioural aspects such as trends in net disposable income, increase in alcoholism and urban crime. Given the extent and degree of newspaper and TV coverage of bad news, most people hold strong views on socio-economic changes based on these

⁹ The Engel Scale is an instrument developed by James Engel, and used internationally to measure progress in the evangelistic process from -8 to +3. The sequence of readiness stages is shown in Annexure 25.

sources alone and form strong opinions and assumptions, often bearing little relation to the real nature of things.

Analysing Economic, Political and Legal Factors

Apart from sociological forces such as rising unemployment, crime, increased population growth rates, larger families etc. there are factors over which communities themselves have relatively little control such as changes in labour laws (leading to intensified industrial action and ultimately unemployment), relaxation of pornographic and drug laws, inflation and higher interest rates.

Analysis and identification of these factors for the sake of analysis alone must be avoided. The primary question driving all this environmental scanning should always be *“How do these factors specifically affect the members and the community of our church?”*

Warren (Ibid, 164) concludes that if the local churches are serious about making an impact, they must become an expert on their communities. *“Pastors”*, he states, *“should know more about their community than anyone else.”*

Key Factors For Successful Evangelism

Evangelism has traditionally been approached as a “one size fits all” mission through which the “hearing of the word” alone will bring about conversion. This is theologically described as the *kerygma* effect¹⁰ and the successes of mass evangelists like Billy Graham served to reinforce this belief. Modern evangelism has however acknowledged the shortcomings of the *“one message for the masses”* type of evangelism, and both theologians and evangelicals alike have searched more deeply for methods that accommodate contingency factors while retaining the core truths of the Gospel.

The quintessential role of the Word of God proclaimed under the power of the Holy Spirit is incontrovertible and is not in any way being detracted from. In the spirit of the World Evangelical Alliance’s move towards reaching all communities more effectively and therefore reviewing traditional approaches that worked well in some locations but failed notably in others, this dissertation is proposing knowledge that has served marketing strategists effectively for decades.

Some marketing theories are emerging as outreach methods in the books of Hybels, Wagner, Warren, and others, but so transcribed into Biblical frames and language that must surely entrench the belief among church leaders that secular definitions and theories are “tainted.” This reductionistic thinking extracts the general revelation wisdom of principles and practices derived from scientific research, while first ascribing Biblical foundations to the truths so discovered before adopting it for ecclesiological praxis. It amounts to a sort of intellectual “conversion and spiritual baptism” of the secular that surely serves more to confuse than to edify.

¹⁰ Kerygma/ Kērugma, refers to the telling of *“the story of what Jesus did and what he said.”* Stagg (1962: 126)

This dissertation is not recommending that the body of knowledge on world evangelism developed by the Church, or the Biblical foundation of 2000 years of evangelical approaches be replaced with strategic marketing theories.

It is arguing that the body of knowledge empirically derived outside the Church's experience on segmentation, targeting, differentiating, and positioning, together with identification of key success factors (Hardaker and Ward, 1987) and organisational development methods can substantially improve effectiveness. In order to better illustrate the value of the strategic marketing theories recommended for effective evangelism and their relationship with each other, a model has been constructed that incorporates the various dimensions of marketing strategy within an overall, integrating framework. The model is built up in simple stages each based on recognised strategic marketing concepts and principles and will prove to be not only relevant to evangelism, but imperative for successful church growth, and has been constructed around the following key success factors:

1. Accurately profiled target segments

This is accomplished by completing three distinct stages of work:

1. Survey – gathering of information through municipalities, estate agents, state institutions, regional councils and private research institutions together with sample surveys in selected areas.
2. Analysis – making sense of all the data gathered, sorting, collating and linking.
3. Profiling – developing profiles of the kind of people who have needs the local church can meet, who will be receptive to their message and will be able to be successfully assimilated and disciplined without “*tissue rejection*” occurring (Wagner, 1996: 64-66).

2. Appropriate targeting strategies

1. Penetration into existing segments.
2. New segments with existing products.
3. New segments with new products.

3. Distinct positioning

1. Differentiating to specific segments.
2. Profile, impression and positioning strategies.
3. Consistent internal and external communication.
4. Matching expectations.

4. Targeting and Product Development

Targeting and product development to attract and retain specific types of people to a church, whether converts or not, requires a process of decision making about the characteristics and needs of such people. This can be described as target market (segment) decisions. Presenting or

developing services to their needs for being ministered to, or to minister to others, are product decisions. Ansoff (1988) developed a simple matrix that has profound relevance to the determination of product/market strategies in the business world. This is shown in Figure 2.5.

		PRODUCTS	
		Existing	New
MARKETS	Existing	Penetration Strategy II	Product Development Strategy III
	New	Market Development Strategy I	Diversification Strategy IV

Source: Ansoff, Igor, 1988, *Corporate Strategy*, Penguin Books.

Figure 2.5: Ansoff's Product / Market Development Grid

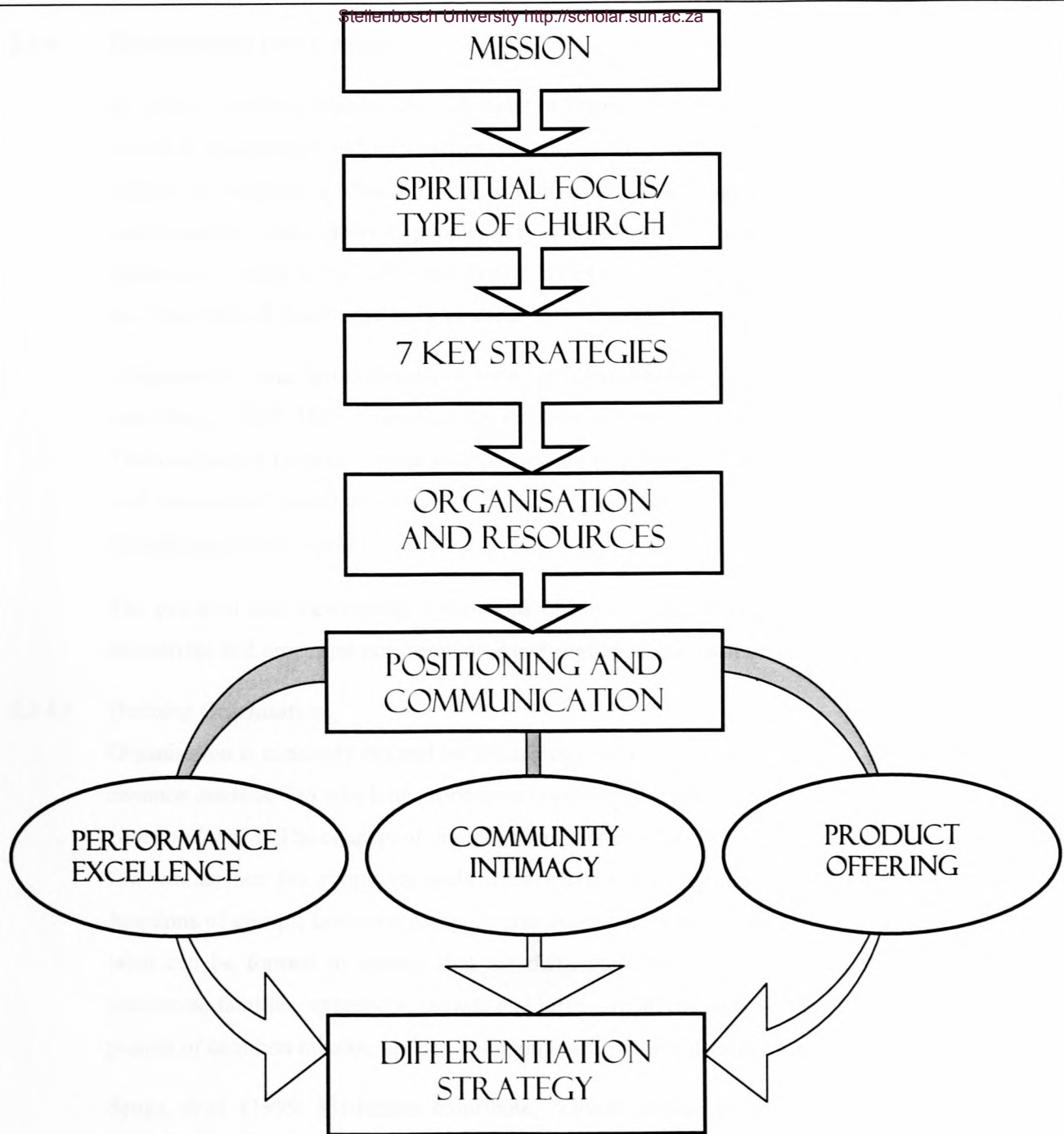
In addressing the issue of matching organisational competencies with strategy, Johnson and Scholes (1997: 280) additionally propose the following questions when giving thought to choosing product strategies presented in quadrants III and IV of Ansoff's grid.

- With existing competences?
- With new competences?

Having defined a church's target segments based on the profile of its present membership and the geographic, psychographic and demographic features of its community, and a discernment of its deepest spiritual needs, the missions team can then select from the following product/segment strategies:

- To continue to offer its present message and existing products to its present target segments.
- To add to/modify/improve its present message and existing products and offer these to its present target segments.
- To offer its present message and existing products to new target segments.
- To add to/modify/improve its present message and existing products to new target segments.
- To apply any combination of these strategies.

An integrative framework for strategic church evangelism can now be constructed from all the preceding key church strategies, and is illustrated in Figure 2.6 overleaf.



The Biblical Message of the Gospels

Marriage Counselling
Trauma Counselling
Pre-Schooling
Parenting

Bible Teaching
Discipling Track
Leadership
Development

Community Feeding
Homeless Children
Rape centre
Missions Support

TARGET
GROUP A

TARGET
GROUP B

TARGET
GROUP C

Source: Roux, C H. 1999. MBA Dissertation, Henley Management College.

Figure 2.6: A Proposed Model for Strategic Evangelism.

In order to consider whether the discipline of organisation development (OD) as an appropriate source of knowledge and approaches to apply to the institutional expression of a church, the debate on whether a church is an organisation or an organism or other form of “non-organisational” association of people, that so frequently arises in ecclesiological literature and debates, will need to be addressed firstly. Then only, can the question on whether OD is too secular a field of knowledge to be of value to the church, be fruitfully explored.

*“Organisation and institutional developments **do not belong** to the essential idea of **ekklesia**,”* says Stagg (1962: 192). *“The New Testament nowhere says that Jesus ‘organised’ a church.”* This conclusion remains a predominant view despite Stagg’s caveat, *“However, organisational and institutional development were practical and necessary developments for the life and work of the ekklesia in the world.”*

The practical and stewardship dimensions of church life, however, must of necessity include knowledge and processes not formulated in Scripture or its traditions and commentaries.

2.5.4.1 Defining Organisation

Organisation is concisely defined by Mintzberg (1979: 11-24) as, *“collective action in pursuit of common mission,”* to which he proposes an even simpler alternative, *“a group of people under a common label.”* The concept of organisation in its simplest form can well be expressed in such a few words, but the simplicity ends there. These two variables may indeed be descriptive functions of groups, however, many diverse assemblages of people with a common mission and label can be formed in society that are difficult to associate with “organisation.” Queues, audiences, families, spectators, crowds and juries are all different forms of human collectives in pursuit of common mission under a common label, but this does not make them organisations.

Senge, et al. (1999: 33) further contribute, *“Organisations are products of the way people in them think and act.”* But people are different however, not only do they view their organisations from individual perspectives, they also experience their organisations from different internal vantages. Gabriel, et al. (1999: 60) affirm this concern, *“Different individuals working side by side in the same organisation, may be working in organisations that are in effect different.”* Their contention is that whatever the ways in which we perceive an organisation, it is influenced by our own psychological development.

This concern requires that any definition of organisation be approached in terms of features beyond the vicissitudes of idiosyncrasy and subjective perspectives. They go to the heart of the difficulty with defining organisations and refer to them as *“types of human collectivities”* (Ibid, 81-82). The idea of collectivity is meant to capture *“any social whole, within which individuals relate to each other in some way, however weak or ephemeral: a family, a crowd, a caste, a professional association, a community, a business organisation, a cinema audience, or a university.”* They then ask what are those characteristics that accord organisations a special

place among collectivities, and offer the following; - impersonality, hierarchy, size, power, wealth, duration, goals, predilection for economy (efficiency), boundaries, control (order, predictability and reliability) and emphasis on work (Ibid, 82-103). Clearly, this *multivariate* proposition for the construct of organisation begins to reveal the deeper ambiguity that makes defining it so tempting to trivialise or simplify.

2.5.4.2 Organism or Organisation: What is the Church?

The concept of “organism” is frequently postulated to explain the phenomena of church and more widely so since the emergence of small groups and “cells” (Neighbour, 1994) as an alternative construction of church life to “institution.” The validity of these constructs should however be judged by wider empirical studies and not just their apparent popularity, scriptural exegesis or the claims of “authoritative” exponents.

Raven and Johnson (1996: 67-77) present the following characteristics of organisms:

1. **Orderliness:** All organisms are composed of one or more cells whose structures are highly ordered. This hierarchical organisation is continued at higher levels in most multicellular organisms. Cells function together as tissues, which combine to make organs, which are parts of organ systems, which comprise the organism.
2. **Sensitivity:** All organisms are open systems that respond to stimuli. Leaves turn green, then orange or red and die as seasons change. Plants grow towards a source of light.
3. **Complexity:** Even the simplest bacteria contain a bewildering array of molecules organised into many complex structures. At the highest levels organisms assemble to make populations, which are part of ecosystems.
4. **Growth:** Organisms assimilate energy and use it through a process of metabolism to grow.
5. **Reproduction:** All living things reproduce, passing on traits from one generation to the next, but no organisms live forever.
6. **Identity:** An organism is a genetic system, based on molecules called DNA that create identity. It is a complex, membrane enclosed entity that grows and produces life.

The *universal* Church could, in terms of these attributes, be viewed as an organism, however the general usage of this description is more an attempt by local church leaders to avoid being drawn into the complexity, constraints, hierarchy, orderliness and uniformity that is associated with structures of formal organisation. It reflects the desire to be amorphous and spontaneous, “church without walls,” “mystical communion,” “living stones” and “the people of God,” which is understood by many as the *antithesis* of institution. Amorphism, latitude and autonomy are however, not characteristics of natural organisms despite the wonderful diversity of individual things they form. This brings the discussion back to the question, “what label can best serve the human collectivity that is known as churches, parishes or congregations?” and the first response must be, “what is unacceptable, or inappropriate about the label of *organisation*?”

Within the domain of management and behavioural science, organisations are identified and

characterised by various attributes that have been the subject of many empirical studies, with the goal of expanding our knowledge for improving their effectiveness and sustainability. Some of the main attributes and functions typically associated with organisations, and the seminal studies that have contributed to the modern understanding we have of their value for effective management are presented below:

1. Duration: Crosby (1988) compiled his 40 years of experience with organisations into his last book, “The Eternally Successful Organisation” with the firm conviction that “*Organisations have no need to die. They can be continually reformed and shaped to meet and overcome the age of that moment*” (Ibid, 12). Collins and Porras (2000) undertook a 8 year study of the top 36 companies in the world from the time of their establishment to the present, and concluded that these organisations succeeded because of their founder’s and successors’ desire to deliberately build enduring organisations that outgrew leadership tenures, and even product and market lifecycles.

2. Mission: Hofer and Schendel (1978), Hofer (1983), Abell (1980), and Drucker (1974) were largely responsible for the concept of *business purpose* and the imperative to define a company’s mission in terms of market groups, customer needs, and the methods (Technology) for satisfying them. Pearce and Robinson (1988: 73) describe organisational mission as, “*The fundamental, unique purpose that that sets a business apart from other firms of its type.*”

3. Vision: The power of vision and its unifying ability to sustain organisations through times of difficulty and change is a relatively new idea that has emerged out of studies on leadership effectiveness. Researchers such as Hamel and Prahalad (1996), Moss-Kanter (1983, 1997), Kotter (1996), Handy (1997) and Collins and Porras (2000), have contributed enormously to the appreciation of the role played by vision in well-led organisations.

4. Core values: Schein (1992), Rokeach (1973), Hofstede (1980), Collins and Porras (2000), have researched and written extensively about the “influence of values on attitudes and behaviour” (Robbins, 2001) and the role of “shared values” (Peters and Waterman, 1982), in the superior performance of organisations.

5. Strategy: Ansoff (1957), Rumelt (1974), Hofer (1986), Drucker (1994), Hamel and Prahalad (1989, 1990, 1996), Porter (1980, 1985), Mintzberg (1979, 1987), Argenti (1980), Steiner (1979), Goold and Campbell (1987, 1993, 1995), Thompson and Strickland (1987) are but a few leading writers that have created an indelible association of organisation with the concepts of strategy and strategic management.

6. Decision making: Vroom and Yetton (1973), Drucker (1974), Janis (1972, 1989), Janis and Mann (1976), Pettigrew (1973), Delbecq, Van de Ven and Gustafson (1975) have identified the role and importance of rational decision making in organisational settings.

7. Leadership: Fiedler (1967), Blake and Mouton (1964), Mintzberg (1973), Vroom (1974), Bennis and Nanus (1985), Tannebaum and Schmidt (1973), Stogdill (1974), Bass and Stogdill

(1974, 1981, 1990), Burns (1978), Yukl (1986, 1981, 1989), Conger and Kanungo (1987, 1988, 1998), Kotter (1990), Hersey and Blanchard (1974, 1977, 1988, 1996), Nanus (1992), and Kouzes and Posner (1993) are but a few whose studies and literature on leadership have isolated it as a distinct element of organisational dynamics and goal achievement.

8. **Power:** French and Raven (1959), Bachman, Bowers and Marcus (1968), Kipnis (1976) (1980), Kotter (1977), Pfeffer (1981, 1992), Mintzberg (1983), Robbins (1983), Lawler (1986), Bennis and Nanus (1985) have provided a comprehensive base of knowledge on power as a distinct function of effective organisational leadership and control.

9. **Governance:** Prentice and Holland (1993), Garrat (1997), Cadbury (2000), King (1994, 2002), and McGregor (2000) have attracted international attention to the dimension of responsibility and accountability through good corporate governance as an imperative for sustainable success.

10. **Fulfilment and growth:** Until recently, organisations have been regarded merely as places where a living can be earned, but the work of Maslow (1954), Vroom (1964), Mc Clelland (1965), Aldefer (1969), Locke (1968), Herzberg (1968), Steers and Porter (1969), Drucker (1989) and more recently De Geus (1997) and De Pree (1997) have emphasised the expectation of, and opportunities created for satisfaction, motivation, growth and fulfilment in return for services given to businesses by employees.

11. **Culture:** Hofstede (1980, 1991), Adler (1983), Trice and Beyer (1984), Deal and Kennedy (1983, 1988), Schein (1992) have largely highlighted the idea of organisations as being cultures and more than a rational means for controlling and coordinating work.

12. **Rewards:** This aspect of organisational life is usually concerned with extrinsic, financial reward through employee remuneration packages, bonus schemes, gainsharing and profit sharing plans and hardly requires reference to research support to demonstrate its validity as an integral aspect of organisation.

13. **Learning:** Argyris and Schon (1978), Senge (1990), Kline and Saunders (1993), and Senge, et al. (1999) introduced and lead the way on theories of integrated corporate learning - the idea the organisations learn collectively from their experiences, and that the knowledge to meet future challenges and sustain growth is diffused and held among all its members.

14. **Systemic:** Peters and Waterman (1988), Senge (1990), Capra (1996), Wheatly (1999) have served to create a better understanding of the interconnective, systemic relationship of *all* elements in an organisation, working in a patterned and dynamic way.

15. **Boundaries:** Chander (1962), Mintzberg (1979), Handy (1984), Child (1984), Hastings (1993) have through their studies, all contributed to the identification of *organisation with structure* and its delimitations, as Carnall (1995) puts it, "*Organisation structures allow us to organise and deploy resources.*"

Organisations are characterised by their design of boundaries that identify where specific sets of skills and resources are concentrated and put to best effect - to achieve strategic purpose.

16. Group dynamics: Refers to the member interactions, norms and performance of formal groups as analysed by Bales (1950), Asch (1951), Moreno (1960), Bion (1961), House (1966), Stogdill (1972), Thomas and Fink (1963), Janis (1972), Tuckman (1965), Tuckman and Jensen (1977), Aldefer (1977), Mayes and Allen (1977), Tichy, Tushman and Fombrun (1979), Schein (1980), Gersick (1988,1989), Evans and Dion (1991) and Dunette and Hough (1992). Small groups and their dynamics has been the subject of much research and they form an integral part of organisational life.

17. Hierarchy: Refers to the levels of decision making, authority, and control created by an organisations structure design. Lorsch (1970), Mintzberg (1973), Galbraith (1977), Lawrence and Dyer (1983), Child (1984) and Mintzberg (1979, 1991) have presented much detail about, and provided a better understanding of the types and features of structures in organisations.

18. Needs driven: Kotler (1994: 15-33) records that organisations have evolved from a *production* to *selling* to a *marketing* orientation as businesses became more customer focused, enabling them to differentiate their products and outperform rivals. Levitt (1960) introduced the concept of "Marketing myopia," a focus on the product rather than the customer. This concept is even used by Warren (1995) although in the context of lack of focus on specific sections of community that any church is best able to serve, which he refers to as "people blindness". The work of McKitterick (1957), and Feldman (1971), led to the idea of "societal marketing" which focuses on the well-being of the consumer and society.

19. Standardisation: Mintzberg's studies (1980) explain as organisations grow in size and complexity, the need to standardise work output, processes, behaviour and values becomes progressively more important.

20. Economy: Economics, defined by Samuelson (1980: 2), "*is the study of how people and society end up choosing, with or without money, to employ scarce resources that could have alternative uses.*" Sociologically, the value of economy is central to that cluster of values, which include frugality, temperance, cleanliness, and hard work, referred to as integral to Wesley's (c1780) Protestant work ethic (Gabriel, et al., 1999: 92). The economic dimension of an organisation refers therefore to the productive application of scarce or limited resources towards the accomplishment of its mission, and the relationship between costs and the benefits produced.

21. Multiple performance indicators: Kaplan and Norton, (1996) expanded the traditional measurement of business performance in terms of purely financial indicators to include a wide range of value-adding objectives and stakeholder interests.

22. Impersonality: Weber (1947), Argyris (1957), Bion (1961), Levinson (1968; 1981) Zaleznik (1977), Hirschorn (1988; 1993), Gabriel (1991) and Jaques (1995) all conducted

extensive studies on the organisational rituals and depersonalised routines which create distance between the individuals and their roles and allow the containment of their personal feelings and emotions in the execution of their tasks. *“Organisations prevent the demands and interests of personal lives from interfering with the impersonal conduct of the organisations activities”* (Robbins, 1983).

This list of attributes that identify organisations as a distinct type of social grouping is not claimed to be exhaustive, or the outcome of an in-depth analysis, but merely a set of scientifically based criteria that is adequate for the purpose of analysing and defining congregational collectivities. Juxtaposed against the selected set of 22 dimensions, it can be seen from Table 2:2 that the defining characteristics of corporate organisations may differ in nature from, but do exist in the institutional expression of a congregation.

2.5.5 The Church And Organisational Development

The goal of “organisational development” in contemporary theology of ecclesiology is to be better at being church, and the debates are over which model is Scripturally most authentic and can be said to represent a “true church.” Each proposition is judged on its hermeneutically exegeted Biblical foundation firstly and then on the degree to which it has been “blessed by God,” borne fruit and numerically expanded the congregation. In Avery Dulles’ (1987) exposition on different ecclesiological types of the church, this description fits the institutional model of which *“the beneficiaries.....are its own members”* (Ibid, 41).

As a result of emphasis on the dominant ecclesiastic paradigms of church as a herald of the Gospel, mystical communion, (the invisible body of Christ) place of worship and the administering of sacraments, institutionalism is seen as *“self-serving and repressive and as needing to be kept under strong vigilance”* (Ibid, 45).

Whilst acknowledging that Organisational Development (OD) is not an easily defined single concept, Robbins (2001: 553) presents a precise encapsulation of the distinctive value of an OD approach based on Pasmore and Fagan’s (1992) description; *“The OD paradigm values human and organisational growth, collaborative and participative processes, and a spirit of enquiry.”*

The consequences of downplaying the institutional development dimension of church are invariably disorganisation, work overload for the pastoral leaders, and a frustration of the aspirations of congregants wanting to play a more meaningful role. Lack of organisational development, management and administrative skills can inhibit the growth and effectiveness of a local church while blame is laid on poor member participation, lack of funds, and internal politics and dissent among leaders and members.

Table 2.2: Comparison of Congregational & Business Organisational Features

	Organisation Dimension	Local Congregations	Business Corporations
1.	Duration	Long term	Short - Long term
2.	Mission	Human change	Need-Satisfaction
3.	Vision	Spiritual/ Social	Social
4.	Core Values	Conviction & obedience	Commitment
5.	Strategy	Comparative	Competitive
6.	Decision making	Concentrated	Devolved/ Concentrated
7.	Leadership	Visible & Formal	Visible & Formal
8.	Power	Personal & Transformational	Position & Transactional
9.	Governance	Conscience.	Legal & Fiduciary
10.	Fulfilment & Growth	Is a promise.	Is conditional.
11.	Culture	Fraternal/ Altruistic.	Rational/ Heroic
12.	Rewards	Intrinsic	Extrinsic/ Intrinsic
13.	Organisational Learning	Diffused	Proprietorial
14.	Systemic	Function & process	Function & process
15.	Boundaries	Formal & Delineated	Formal & Delineated
16.	Group Dynamics	Conflict Avoidance	Conflict Management
17.	Hierarchy	Shallow	Deep/ Shallow
18.	Needs Orientation	Community	Customers
19.	Standardisation	Work & Ministry	Work & behaviours
20.	Economy	Resources for impact	Resources for gain
21.	Performance Indicators	Vague & Informal	Explicit & Formal
22.	Impersonality	Ministry/ Relationship	Task/ Relationship
Source: Roux, C H. 2003. Ph.D Disseratation, University of Stellenbosch.			

The list of attributes that identify organisations as a distinct type of social grouping is not claimed to be exhaustive, but merely a set of definitive criteria that is adequate for the purpose of analysing and defining congregational collectivities. Clearly, this *multivariate* proposition for the construct of organisation reveals that the institutional expression of local churches resembles that of business organisations in all selected dimensions.

In his cascading process of developing strategies, Malphurs (1997: 143) refers to “*departmental strategy*” as including all other strategies that exist in the ministry. “*For each department to accomplish what it's supposed to be doing or where it's going... it must have its own unique strategy.*” Structure design as a means of practically enabling functions to align with and support strategy is not explored by church development literature. Schwarz (1999: 100-101) argues against such approaches as “*secular pragmatism.*”

His premise is that pragmatism is unsuitable, as it is rooted in a worldview and “*Always asks the same question; ‘What is most effective in this situation for church growth?’*” Further sweeping statements and generalizations offered to trivialise a practical approach are that pragmatism “*places undue concentration on short-term gain*” and that it supports “*anything contributing to the numerical growth of churches.*” His confusing of methods with aims is possibly more as a result of frustration with popular American Church Growth Theory that advocates numerical growth as the definitive measure of success, but in so doing, his theses serve to place greater emphasis on things spiritual than in things facilitating operationally effective churches.

Because of his sensitivity towards management theory as ‘pragmatism,’ his empirical study offers no strategic framework and process to practically develop organisational systems that are shaped by their need to support the strategic pursuit of stated mission. It is possible that Schwarz’s stand against pragmatism refers to the “radical impericism” of William James (1842-1910). “Pragmatism” advocated in this study does not in any way correspond with James’ view that “*an Idea is ‘true’ so long as to believe it is profitable to our lives*” (Russell, 1957: 844). If this philosophy of expedience and relativism is what Schwarz is referring to, then his hostility can be better understood. How he finds it in the methods of Church Growth theorists is a mystery though, and even McGavran’s admission to being “fiercely pragmatic” cannot seriously be construed to mean this.

McIntosh (2003: 43) also enters this pragmatism debate and presents over 40 biblical verses in a 13 page chapter titled “The Right Premise” in his book “Biblical Church Growth” that can best be communicated by his own words. “*In our postmodern culture, the question will it work? often replaces the question is it right? But churches that desire biblical church growth understand that while the first question is a practical necessity, the second always takes priority. What ‘works’ may not always be ‘right.’ When faced with decisions and opportunities, life-giving churches make choices and take hold of opportunities on the basis of scriptural truth rather than the latest models, techniques, or methods, no matter how attractive.*”

In his book on “Transitioning” and leading a church through change, Southerland (1997: 101) is equally as reticent on practical steps for strategy implementation, and posits, “*No one but God can give you the strategic order for your transition.*” In his approach to structuring a church for greater effectiveness, Warren (1995: 375-379) postulates a distinction between maintenance and ministry in which maintenance is “*church work*” and ministry is “*the work of the church.*” He further advises that structure must be so designed “*to maximise ministry and minimise maintenance.*” Again, practical steps for developing such a structure and performing the necessary management intervention are notably absent.

It must not be lost sight of the central assumption in Warren’s exposition on purposeful church development that growth can best be achieved by creating functions around the five-fold Biblical purpose he proposes for the Church; viz. teams for:

1. Membership
2. Missions
3. Ministry
4. Maturity
5. Worship

As with Dulles' proposals for determining an appropriate model of ecclesiology, the criteria are arrived at by theological exegesis as opposed to the contingency of strategic intent within a given context. "*No one (model)*" he argues, "*should be canonised as the measure of all the rest. Instead of searching for some absolutely best image, it would be advisable to recognise that the manifold images given by Scripture and Tradition are mutually complimentary.*" He does however explain that a progression of different dominant models prevailed over history, as they were able "*to solve problems that had proved intractable by means of earlier models.*" and "*that changes have been accepted because they helped the church to find its identity in a changing world.*"

This explanation is indeed significant evidence of the need for churches to strategically rediscover their purpose and remain socially effective as contexts change over time

Wagner (1989: 36-38) surprisingly asserts, "*Church Growth, strongly influenced by missiology, leans heavily on social sciences and the social scientific method.*" His position alludes to a shift from noumenological to phenomenological explanations for church reality, but he describes it through a *theological* discourse and avoids accepted management terminology. Nowhere in his arguments for adopting a "*strategic approach*" does he consider the thought of drawing from management science and in particular the theories of strategy formulation, organisational behaviour and organisational development in the paradigm of Pasmore and Fagan (1992) with its emphasis on collaboration and participative processes to find solutions for improving congregational effectiveness. What the design of a local church's structure should be in relation to its declared mission, formulated strategies, and stated goals is not approached from an organisational effectiveness – strategy alignment perspective in contemporary Church Growth Theory, and remains thus one of its most severe constraints. Smit (2001: 28) states that leadership in a systems environment is about "*integration and direction,*" which is the language of strategy. He offers an explanation that touches on the heart of, and could almost have been the credo of this study, "*it (leadership) oversees the integrated relatedness of the different parts and coordinates the variety of functions for moving towards the fulfilment of the organism's purpose.*" Drawing from Stevens and Collins (1993: 41), Smit offers their description of a "*process leadership*" form not yet articulated in contemporary Church Growth literature, certainly not found by this study; "*So process leadership asks questions, clarifies goals, orients people to their mission, maintains and explains the culture, and helps families and other sub-congregations to take responsibility for their own systemic life.*" As accurate an explanation of leadership this may be, it is not the "*orthopraxis,*" (Knitter, 1996: 66-67) the *benchmark*, of modern church life and in fact offers the very antithesis of the cult-like, great and charismatic leader model that gathers large followings.

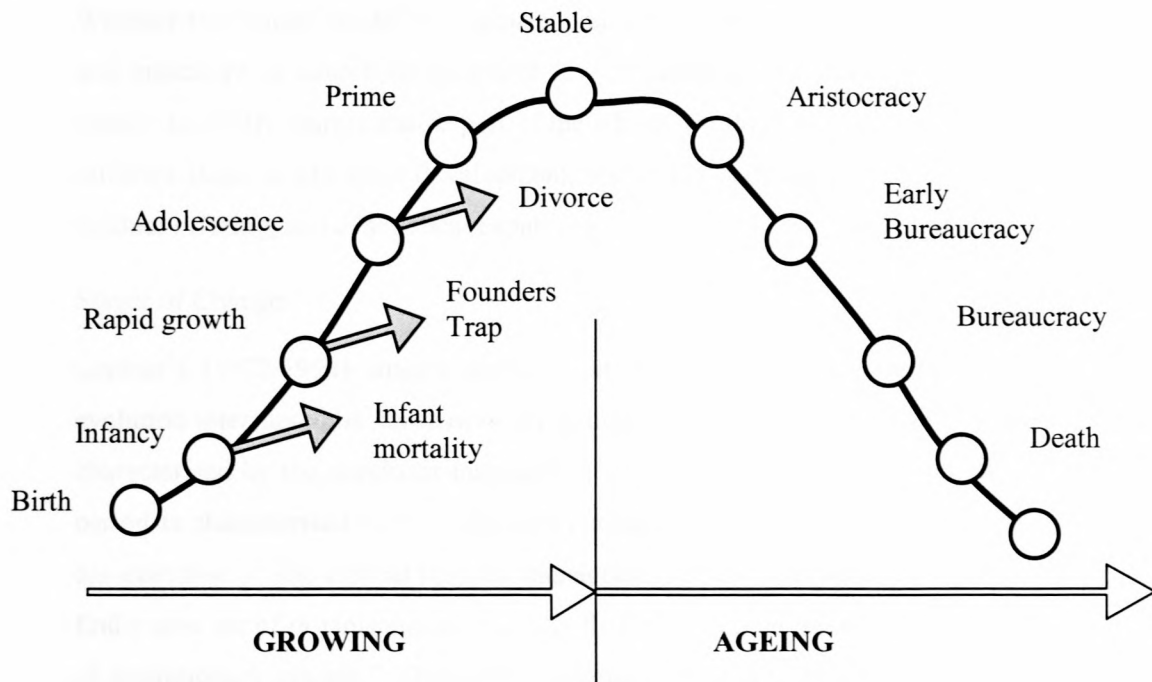
Organisations all begin with a form and some structure by which a particular group may wish to represent themselves, but as they grow and seek to work more collaboratively and effectively, a process of enablement and better utilisation of potential capability begins. It is known that all living organisms, whether they be plants animals or humans, are affected by a phenomenon called lifecycles. Organisms are born, they grow, age and die. As they change along their lifecycle, these organic systems manifest predictable patterns of behaviour and physical characteristics. Following comprehensive studies on over 400 corporations, some with as few as 30 and others with as many as 90 000 people, ranging across businesses, welfare, not-for-profit and government organisations, ministries and banks, Ichak Adizes (1988) states that all organisations are like organic systems, in that they have lifecycles. His research explains that similar to organisms, organisations manifest highly predictable behavioural patterns at each stage, “*as a struggle to overcome transitional problems*” (Ibid, 5-6). Sometimes the organisation does not succeed in resolving these problems by itself and develops abnormalities or more serious conditions that can arrest its development, which he calls pathologies (Ibid: 6).

Based on Adizes’ research - as organisations, churches can be expected to develop through a lifecycle as shown in Figure 2.7. This study did not investigate whether churches actually follow this model, and utilises the findings of Adizes’ work as a theoretical basis for explaining some of the transitional difficulties experienced by congregations. It is important to understand that size and age are not indicative of growth and ageing in Adizes’ model - as if large, long-established organisations are “old” and small organisations with little history and tradition are “young.” In his findings, young organisations are those able to change easily and adapt to their environmental changes.

The organisation has lower levels of control, is still flexible and its behaviours are therefore less predictable. An old organisation implies therefore that it is inflexible, it has little propensity for change and behaviours are controllable. This interrelationship between flexibility and controllability is shown in Figure 2.8. The difficulty this dissertation has with the Adizes model is the absence of impact of replication on the base church as new formations grow out of and become plantings, whether by intent or by schism. His research undoubtedly followed the process from formation (birth) through adolescence, rapid growth to prime and possibly the gradual decline of vitality in some churches, as controls prevailed over flexibility.

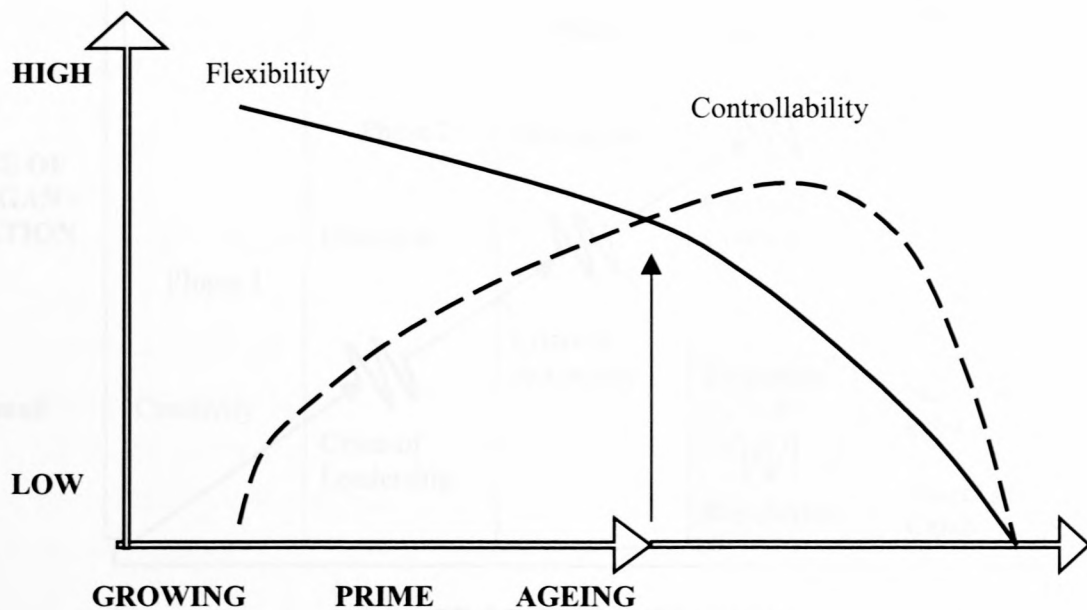
The questions over what “prime” theologically and ecclesiologically constitutes is not addressed and explained for churches.

As proposed in the introduction to this dissertation, from God’s distant viewpoint of the universal *Ekklesia*, He would be looking at a single organism comprised of thousands of cells called local churches, of which many, in turn, would consist of thousands more sub-cells, their home groups.



Source: Adizes, Ichak. 1988. *Corporate Lifecycles: How and Why Corporations Grow And Die And What to Do About It*, NJ, Prentice-Hall. p84.

Figure 2.7: Lifecycle of an Organisation



Source: Adizes, Ichak. 1988. *Corporate Lifecycles: How and Why Corporations Grow And Die And What to Do About It*, NJ, Prentice-Hall. p3.

Figure 2.8: Relationship Between Flexibility and Controllability in Ageing Organisations.

Whether the Adizes model of organisational lifecycles or an adapted one based on other criteria and indicators of church development level is applied, one truth remains constant - every local church as a fully representative part of the whole, would at any point in history be at a completely different stage of life cycle development, leadership and management challenges, strategic focus, product offering, and evangelical capability.

Stages of Change

Greiner's (1972/1998) studies explain that organisations grow through periods of continuous evolution interrupted by successive revolutionary changes. Each evolutionary period of growth is characterised by the dominant management style used to achieve growth, and each revolutionary period is characterised by the dominant management problem that must be solved before growth can continue. "The critical task for management in each revolutionary period," he argues, "is to find a new set of organisational practices that will become the basis for managing the next period of evolutionary growth." These new practices eventually become the constraints to continued growth and effectiveness in the future – today's major solutions becoming the major problems of the future. His model of growth is illustrated in Figure 2.9.

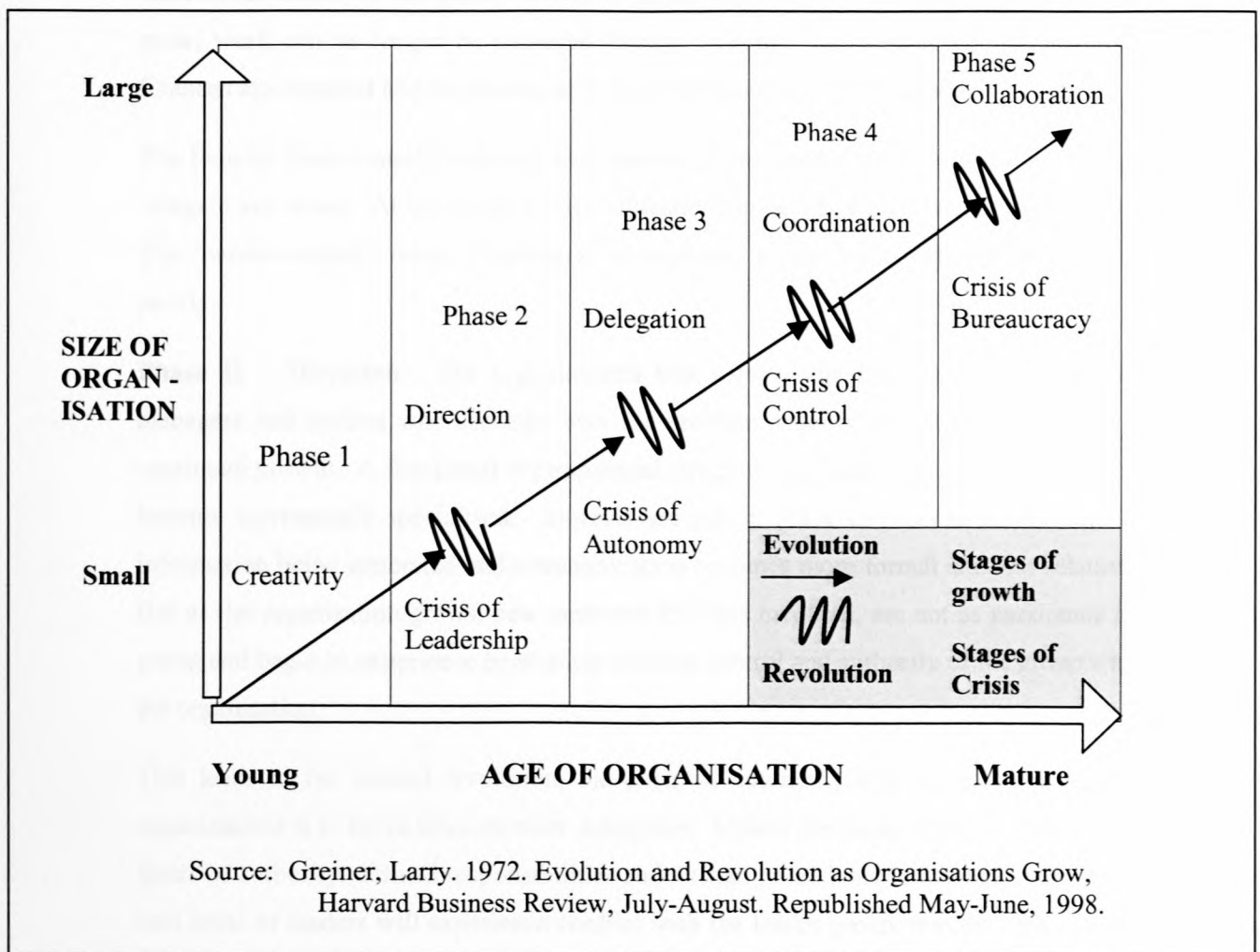


Figure 2.9: Greiner's Five Phases of Growth

Greiner uses the term "evolution" to describe the quiet periods of continuous growth without severe disruption because only modest adjustments appear to be necessary to maintain the growth. Smooth evolution is not indefinitely sustainable and inevitably turbulent periods of growth cause a serious upheaval of entrenched management practices that were once appropriate for a smaller organisation. He describes these as periods of "revolution." Greiner identifies five distinct phases through which organisations must grow and the inevitable crises that occur at each stage.

Phase I – Creativity. It is described as creativity because of the emphasis on developing products, markets and competitive advantage. In the founding stage of a new church, emphasis would be on reaching out into the "new" community with its own products such as focus on teaching, worshipping style, home cell structure, discipleship track, expression of spiritual gifts (Ephesians 4; 11-12), welfare programmes etc. The objective would be to convert unbelievers, grow the membership and produce spiritually mature congregants and this would be achieved through their own particular methods and versions of once traditional practices. These founders are usually visionaries and "entrepreneurially" oriented and often disdainful of formal management activities. Communication among members is frequent and informal and much of the activities are centred on the ideas and wishes of the founder. Adizes (1988: 72) describes the infant organisation as highly centralised, usually a one-person show, very personal and with little hierarchy. As their numbers grow, work can no longer be managed through informal face-to-face communication, additional finances are required and the workload needs to be more widely dispersed.

The founder finds himself burdened with unwanted management responsibilities, but is reluctant to delegate key areas. At this point a crisis of leadership occurs which brings on the first revolution. The founder strongly resists challenges by associates to take over responsibilities he is managing poorly.

Phase II – Direction. The organisations that survive the first phase by appointing capable managers and leaders who can take over the problem areas of operation, embark on a period of continued growth. A functional organisational structure has been introduced and work assignments become increasingly specialised. Systems are put in place to process the volume of data and information being generated and communication becomes more formal and less relationship based. But as the organisation grows, new members feel less involved, are not as passionate as the initial group and begin to experience frustration with the control and authority of the group who "rescued" the organisation.

This leads to the second revolution, the crisis of autonomy and the solution adopted by most organisations is to move towards more delegation. Unless the necessary counterbalance of policies, limits of authority, defined responsibilities and written procedures to manage work are in place, the next level of leaders will experience conflict with the leader group, may become disenchanted and leave the organisation. Adizes (1988: 40-41) refers to this problem as the "*delegation yo-yo effect*." To have workable decentralisation, he maintains, "*there must be a system of control in place which counterbalances the centrifugal force of delegation*." This is provided by an administrative sub-

system of policies and rules that does not yet fully exist. When subordinates fail to do things the way the founder or new management team would, then authority is recentralised. After a while there is too much to do and delegation takes place again with pretty much the same results and another round of recentralisation until a system of controls is in place to guide decision making and performance.

Phase III – Delegation. The next period of growth evolves from the successful introduction of a decentralised organisational structure with much greater responsibility moved down to other groups and individuals. The delegation phase allows organisations to expand by means of the increased level of motivation of leaders at lower levels. A serious problem eventually emerges as autonomy is exercised by the newly empowered decision-makers and the senior group sense that they are losing control. Carnall (1995: 122) refers to the senior group who are responsible for policymaking, resource applications, creation of rules and setting of behavioural standards as the “*dominant coalition*.” This aspect is dealt with in more detail in the section on organisational conflict and politics. When the new freedom leads to parochialistic attitudes, pride of ownership of ideas and even arrogance, the organisation soon falls into a crisis of control.

The Phase III revolution gets under way when the top group seeks to regain control over the organisation as a whole.

During this stage the founder, if he is still involved, might even try to take all authority back to himself again, perceiving that the organisation is totally out of control. If no counterbalance through the rules of the organisation exists, he might even be successful – taking the organisation into Adizes’ “*Founders trap*,” leaving it permanently impeded and unable to recover from the stranglehold.

Phase IV - Co-ordination applies strongly to large corporations with decentralised, autonomous sub units. The evolutionary period of the co-ordination phase is characterised by the use of formal systems for achieving greater co-ordination and by top executives taking responsibility for the introduction and administration of these systems. Remembering that this stage follows the revolutionary phase of crisis of control and that senior leaders, a dominant coalition or the founder, may well have wrested control away from decentralised positions. In the church context this situation applies to denominations with a central headquarters and many local churches or to new large independent churches with many missions and new plantings. The objective of all the co-ordination systems is to achieve growth through more efficient use of resources within the group. Decentralised managers learn to justify their actions and requests more carefully to the watchdogs at headquarters even though they may still have a great deal of decision making responsibility. Frustration and conflict develops between headquarters and the field over rigid procedures and systems that have begun to exceed their usefulness. Those on the ground increasingly resent direction from those perceived to be distant and unfamiliar with local conditions. Procedures take precedence over problem solving and innovation is inhibited. The organisation has become too

large, complex and diverse and the need for change too intense to be managed through formal programmes and inflexible systems. This leads to the phase 4 revolution – The crisis of bureaucracy. This explains the process of growth of groups and denominations and many of the transitional problems experienced by traditional groups today are symptomatic of their life cycle and development stage.

Phase V – Collaboration emphasises strong interpersonal collaboration as would be required from highly specialised groups such as project teams, trauma units, surgical theatres etc. This behavioural dimension is covered in the chapter on managing change.

Greiner's findings and explanations support a planned development approach in which growth is managed purposefully through a predetermined organisational development plan. This means that all the elements of organisation are, *by design*, configured for anticipated *future* conditions in order to minimise the degree of change that may be necessary when the future happens. Francis' (1995) model of organisational growth as shown in Figure 2.11, identifies three *crisis phases* following periods during which an organisation operates within a *specific type of structure*. As a *simple structure* controlled and co-ordinated by one person, all the elements of organisation are dealt with in his own head. With further growth a stage is reached when the mind of one person cannot cope with managing the complexity of tasks to be done. This becomes a crisis – a time for change. The remedy is *systemic management* – by formalisation, structures, decentralisation, systems, policies and procedures. If successfully introduced, it provides the basis for further growth as the organisation is controlled and co-ordinated by systems, standards and processes rather than the mind of one person.

As Maister (1997: 71) maintains, “*a leader doesn't build a business – a leader builds an organisation that builds a business.*”

According to Francis, following continuous growth as a systemically managed organisation, the next crisis occurs when the organisation begins to divisionalise with separate units to manage specific regions, markets or technologies, but its structure is too restrictive to allow autonomous operations.

This crisis he calls a *crisis of uniformity* which correlates strongly with Greiner's *crisis of control*.

After restructuring to allow the organisation to function with a number of satellite, independent units, another period of sustained growth occurs until the next crisis emerges. This point develops because the units become too insular, pre-occupied with own issues, parochial and small-minded. The importance of the bigger picture no longer motivates the group. Francis describes this point as a *crisis of insularity*, which correlates with Greiner's *crisis of bureaucracy*.

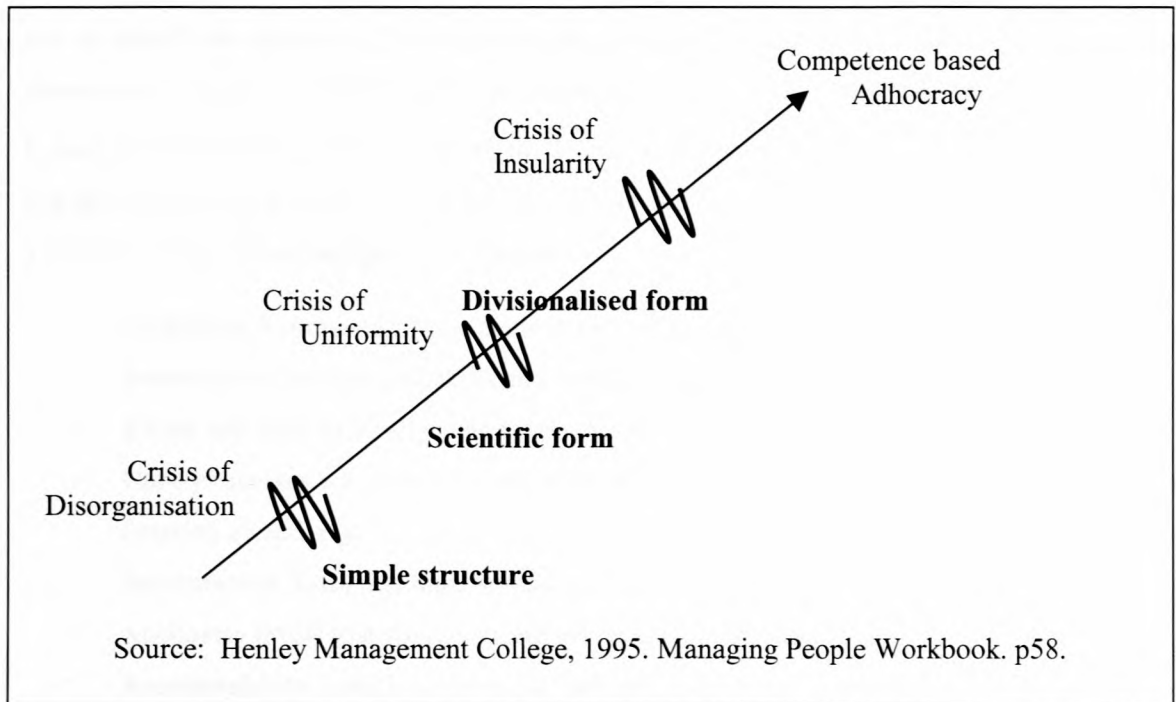


Figure 2.10: The Francis' Model of Organisational Growth

Francis' model identifies change demanding crisis stages of organisational growth that centre around the inappropriateness of structure and systems, which has many parallels in church organisation. Young, growing churches will quickly reach a crisis of disorganisation. Systemically managed churches with many affiliates – churches planted, sponsored and nurtured by the base church, will inevitably reach a crisis of uniformity and will have to face issues of autonomy, specialisation and local context needs.

2.5.7 Structure

"What makes an organisation's structure good are the problems it does not create."

Peter Drucker.

The design of an organisation's structure or configuration can be described as its alignment with mission and strategy. Organisational design is how leaders configure their capabilities and allocate internal resources in order to perform the work of strategy implementation. This can either be intentionally and purposefully done or it can emerge from the firm's modus operandi over a period of time, as a "pattern" of decisions and actions. The question of whether a church has a structured organisation in terms of its division of work, processes, decision making, information flows etc. is not arguable, and the issue is only one of formality or informality, defined or undefined, the degree of visibility that exists, and the shared understanding of the "organisation" that is held among its members. Any discussion over the effectiveness of an organisation's construction would not seek to establish whether it was shaped by design or spontaneous emergence as a standard of measurement, as this is not really an indicator of strategic effectiveness. The most definitive criterion is whether the organisation's structure and design is appropriate for its context (Johnson and Scholes: 1997:

379). They are quick to point out that structure alone is not the determinant of effectiveness; it is *per se* merely the skeleton of the organisation (Ibid, 402). It is how all the technical and human elements are “hung” around the structure to create a systemic whole that finally matters.

It must be noted with caution that both the structure design and the main elements of organisation that are built into it are not simply a question of carefully considered choice, they are determined by a number of important configuration shapers:

- **Strategies** formulated for the achievement of mission objectives.
- **Functions** or grouping of skills and competences that must be applied.
- **Tasks** that need to be allocated to groups and individuals.
- **Core processes** which are the sequence of activities to be performed for the organisation to function effectively.
- **Information flows** that must spread throughout the organisation.
- **Authority levels** that specify where decisions may be made and by whom.
- **Accountability** which defines to whom people are answerable for their levels of performance.
- **Co-ordinating mechanisms** by which activities are managed and controlled.

As simple as this list of design parameters may appear to be, they must each be comprehensively and correctly addressed, as any inattentiveness to independent or defining variables will result in flawed design.

Mintzberg (1979) presents a progression of five distinct configurations, from a simple entrepreneurial structure, through bureaucracies and divisionalised forms, to the adhocracy, which he describes as “*an organic structure*” that relies on co-ordination by “*direct interaction of people who are highly trained and where power is distributed all over the structure according to expertise and need.*” This is a structure based on the need to collaborate between highly skilled people of equal authority, such as in aerospace programmes and film-making. Mintzberg also proposes a sixth, quite distinct configuration of elements dominated by “*the pull to evangelise.*” He describes this configuration as the missionary organisation whose modus operandi is determined by standardisation of norms, values and beliefs through indoctrination and socialisation. The result of effective indoctrination is the most complete form of decentralisation as members are given considerable freedom to make decisions, and as a result, this organisation has virtually no techno-structure.

This highly idealistic form of organisation is dependent on a number of success factors:

1. There must be a total standardisation of norms, beliefs and values.
2. The process of socialisation and indoctrination must be consistently and effectively applied.
3. Neither the environment nor the technical function of the missionary form can be very complex as this would require the involvement of skilled specialists who would hold certain power and status over others.

4. The organisation needs to function in a stable environment.
5. Beyond a certain size it must divide itself, like the amoeba, into smaller units.

It is not known to what extent Mintzberg studied the pattern of Church Growth recorded in the book of Acts in the New Testament, or the building up and spread of Christian faith through evangelisation, conversion, disciple making and organic growth through cell-like replication, but his missionary form largely describes the early church of Christian antiquity.

This also explains why new churches mostly attempt to structure themselves after this configuration and strongly resist the pull towards other forms that call for complexity, formality, skills based authority, differentiation of function and planned, purposeful growth. The exegeses of theological arguments against institutionalisation of churches has been discussed in Part 1, but it can be clearly seen from these five imperatives for a missionary type form, why this “ideal” organisation is not applicable today:

1. The success rate for standardising values, norms, beliefs and behaviours through robust indoctrination and socialisation processes has greatly diminished in churches because of the ineffectiveness and often non-existence of personal growth development plans, i.e. discipleship tracks proposed by Warren (1995), Hull (1998), Eims (1990) and Coleman (1993).
2. Both the environment and the function of churches have become very complex. Denial of this, and insistence on maintaining a simple structure is contradicted by the fact that the actual work performed by the pastor and the committed few is generally highly complex, overloaded and diverse, and “*the pastor is spread too thin*” (Barna, 1993: 24). This arises from the ever-increasing complexity of postmodern communities, and the heavy demands on congregations’ lifestyles and free time.
3. Churches operate under conditions of social turmoil, discontinuous change and growing hostility to their message.

It is clearly evident that almost all the pre-conditions for a missionary type form of idealistic organisation to exist are virtually impossible to find.

In Wagner’s (1998: 18-19) New Apostolic Reformation era, churches will have to discard idealised forms of organisation and “*reorganise like most phenomena - atoms, ants and stars into natural configurations, consistent with their purpose and situation*” (Mintzberg, 1979).

The Church presents no more difficult a challenge for organisational design than any other organization. Some obstacles, impeding the passage to appropriate structure can however be different to that found in the business world. Depending on the stage any church may find itself in the lifecycle, difficulties with design attempts may stem from any of the following situations:

- **Constitutions, especially of older churches.** Such “freezing” of organisational structure, rules and authority positions that were once appropriate to its size and context may either

present psychological safety zones for a beleaguered leadership and members facing overwhelming pressures to change, or alternatively an impedance to fresh development. This study found that 27% of respondents were reportedly being constrained by their national governing rules. However, when the independent churches are excluded from the sample, and only the responses of churches that operate under national constitutions are analysed, the figure increases to 30%

- **Ignorance and naivety** of founders of new independent churches who have no experience or competence in the field of organisational development.
- **Insecurity of leaders** faced with conflicting groups seeking to stabilise on the one hand while others seek to reorganise for greater impact.
- **The zeal and spiritual fervour** of dominant leaders or groups downplaying the value of formal organisation and management in the belief that this will hinder the work of the Holy Spirit or that it is secular and inappropriate.
- **Traditions and mindsets** of long standing members intimidated by the level of expertise, specialisation and technology required to manage rapidly growing modern day churches.
- **Political agendas** of founders or leaders seeking to protect their positions of authority, control and privilege against attempts to decentralise decision making and empower a larger group.
- **Emotional and Psychological processes.** As human collectivities, all organisations have an emotional and psychological life apart from that of the individuals comprising them. Depending on their character and psychological development, Gabriel, et al. (1999: 81-125) argue that individuals experience different organisational realities, which reflect their own concerns in a positive or a negative way. Church life introduces an additional dimension of spiritual development that becomes integrated with the emotional and psychological dynamics and processes at both individual and group level that does not play a significant role in other types of organisations.

In Section 2.5.2 the different Church models identified by Avery Dulles (1987) as best representing the span of ecclesiological differences throughout Christian history were introduced. These models were argued as constituting typological preferences of believers and theologians rather than any specific configuration of visible organisation and structure. However, Dulles (Ibid: 10) does affirm, *“the Church of Christ, does not exist in this world without an organisation or structure that analogously resembles the organisation of other human societies.”* His models of the Church include an expression of the Church as institution by which it officially **teaches, sanctifies and instructs** its members (Ibid, 37). He further argues however, *“whilst the Church of Christ could not minister effectively to the needs of mankind unless it had responsible officers, properly approved procedures and some stable organisational features, it does not necessarily imply institutionalism any more than law implies legalism or dogma implies dogmatism.”*

The institutional or structural aspect, says Dulles (Ibid, 69), *“is never sufficient to constitute the*

Church, otherwise it would be a dead body rather than a living Christian community.” In reality the Church is a manifestation not only of both these emphases, but of other expressions as well.

A fundamental and crucial success factor for effective church organisation is the need to acknowledge the existence of specialisation and complexity in the practical reality of Christian mission in pursuit of its commission. Churches are easily established, but as their founders have come to realise through the ages, they are not that easily grown and multiplied. Research has revealed that even the phenomenon of revivals which has seen church movements proliferate with extraordinary rapidity in specific regions, throughout Church history, has left little legacy of organisational and management knowledge from which to draw. In fact, in most cases *the very lack of formal organisation and administration* of these rapidly growing communities of converts led to their eventual decline and disintegration.

These periods of extraordinary Church Growth are associated with passionate spirituality, piety and conversions rather than with the introduction and employment of enduring church management and organisational practices, focused on producing mature and competent disciples.

2.5.7.1 Functions Within the Local Church

When an organisation is formed by a founder or founding group, it is usually a simple structure controlled and co-ordinated by one or two people. The vision, determination and ability of the leader are the driving force and all the elements of structure exist in, and are dealt with, in his own mind. Organisation, such as it may be, is totally dependent on direct access to him, his thoughts, intentions and personal style of leadership. Co-ordination is largely achieved by Mintzberg's (1979: 5) mutual adjustment, whereby the people who do the work *interact informally* on a “*face to face*” basis with one another. There is a high degree of agreement on the work to be done, the standard of results to be achieved and the “*required behaviours*” (Robbins, 1983: 236) from members of the group. With future growth a point is reached when the mind of one person cannot cope with managing the extent and complexity of the tasks to be done and information that flows through the organisation. The mutual adjustment style of co-ordination is replaced by direct supervision over more workers. The effectiveness of the group becomes ever more dependent on the personality, leadership style, ability and persuasive skills of the leader. As more and more members join the group, there is less unanimity on norms, beliefs, behaviours, work methods and roles.

The organisation becomes driven by a “*dominant coalition*” (Carnall, 1995: 122), directly supervised by the leader who has given up trying to supervise and influence the whole group. Potential dysfunctional leadership practices (Conger, 1990) that are inherent to such conditions are:

- Creation of “*in group/out group*” rivalries.
- An autocratic, controlling management style.
- Creation of excessive dependence in others.
- Failure to manage details and effectively act as an administrator.
- Excessive attention to “pet” projects and interests.

The organisation soon becomes characterised by the interplay between two conflicting forces, **co-operation** and **competition** (Mintzberg, 1991). One describes the pulling together by *ideology* – the strong culture of norms, beliefs, perceptions and attitudes that is *sanctioned* by the dominant group. The other by a competitive, *political* force that seeks to bring about change by challenging the established culture. Strong ideologies or the “*dominant belief*” system (Schein, 1992: 267) can discourage change by forcing everyone to work within the same set of beliefs and perspective. After a while the effect can be to render the organisation less and less effective, sometimes to the point of destroying it. This system of conflicting organisational forces is discussed further under Section 2.5.14.

When change of a fundamental nature must be made in strategy, structure configuration processes, and culture, the very ideology that may have been the key to the organisation’s initial success, according to Mintzberg, can become its central problem. Greiner (1972) describes this stage as a “*crisis of autonomy*” and the most effective solution is to move toward greater delegation. In his model of organisational growth, Francis (1995: 58) describes this crisis stage as the “*crisis of disorganisation*” and the ensuing development phase as “*the scientific management phase*.”

This section on organisational functions focuses on the key question at the root of delegation problems – the division of work by expertise and allocation of specific responsibilities within distinctive grouping of competences i.e. organisational functions. In a business context, functions would refer to disciplines such as finance and accounting, production, planning administration, personnel, R & D etc. The challenge to churches and ministries, is to identify and structure their organisation in such a way, that distinctive giftings and competences given to each local congregation can be developed and deployed in accordance with the Apostle Paul’s instruction (Ephesians 4; 11-12) referring to the graces given by Jesus Christ to His Church. “*It was He who gave some to be apostles, some to be prophets, some to be evangelists and some to be pastors and teachers. To prepare God’s people for works of service, so that the body of Christ may be built up.*”

Paul writes further on the many parts of the Church (1 Cor. 12; 28); “*And in the Church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration and those speaking in different kinds of tongues.*”

In Romans (12:4-6) Paul provides possibly one of the earliest descriptions of the systemic characteristic of organisations, “*Just as each of us has one body with many members and these members do not all have the same function, so in Christ we who are many form one body and each member belongs to all the others. We have different gifts according to the grace given to us.*” In this passage Paul adds the gifts of service, encouraging, contributing (giving), and leadership or governance.

Given the *unique* mission of local churches in their particular contexts, but their *universal strategic*

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imperative to evangelise, convert, disciple and change communities, it can be reasoned that the configuration of organisational capability based on defined mission and given competences, to purposefully implement strategy, can be a fairly standard model for all churches, regardless of size, age or situational factors.

The debate over processes versus functions as originally aroused by Hammer and Champy (1993: 3) has all but died, and the revolutionary approach they advocated for “*fundamental rethinking and radical redesign*,” has dissipated into a more subtle and pragmatic approach of process *refinement* (Majchrak and Wang, 1996). The real legacy of their work is possibly that organisations now think more about their core processes than ever before. They correctly point out, “*Simply calling your functions processes doesn’t make them processes*” (Ibid: 9). Identifying processes requires that you think in terms of processes. Congregations rarely identify functions in terms of a *department* and are therefore less constrained by structural preconceptions and better able to see their work as processes. In Section 2.5.1 it is submitted that the third dimension of the primary purpose of the Church is *to change their community*, which is the aggregate effect of producing a continuous stream of changed, Christlike believers, Warren’s (1995: 109) “*disciple development business*.” If the church could be regarded as an operating system, its *core operation* would be the production of disciples and all processes and their component activities would be described as core processes or “*core activities*” (Wild 1995).

Porter (1985) defines these as “*primary activities*” concerned with the sequence of bringing in material, conversion, sending out and support of an organisation’s product. Those activities that contribute directly to the value adding or **transformation process** would all represent **core processes** and can be categorised as **primary activities**. This is illustrated in Figure 2.11:

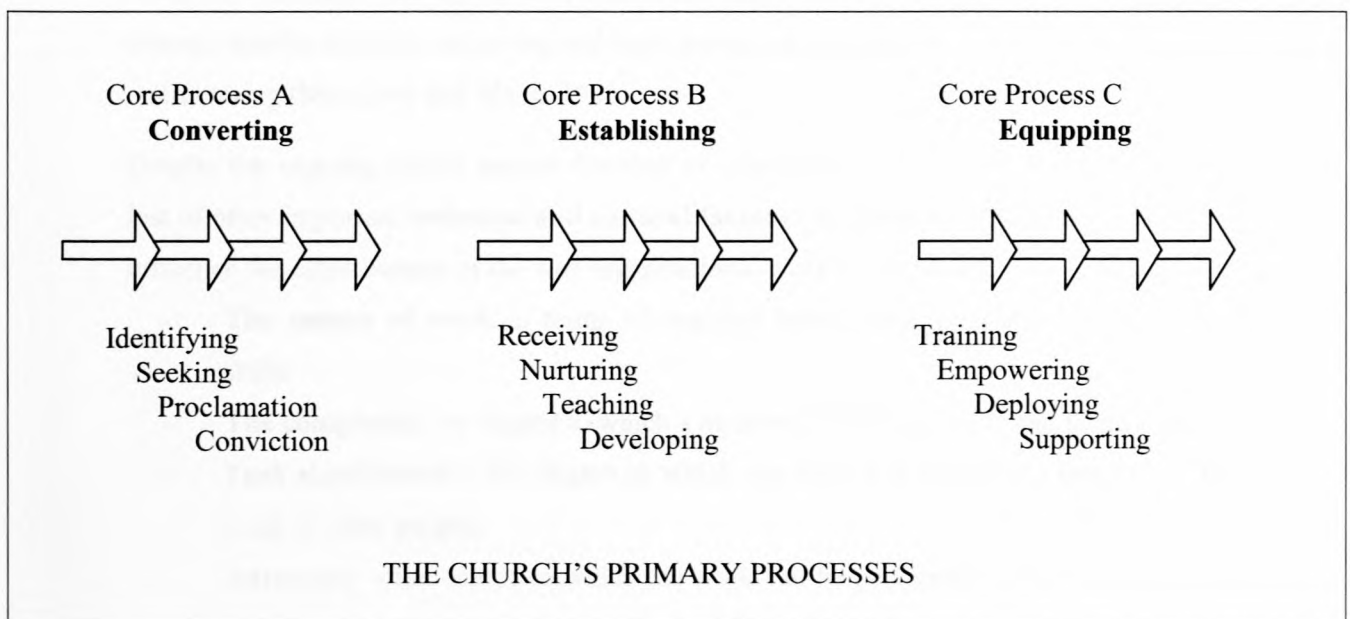


Figure 2.11: Human Transformation Process in the Church

Porter categorises all activities and processes that do not contribute directly to the transformation

In a church, support activities would typically include:

- Budgeting
- Planning
- Financial administration
- Personnel administration
- Membership administration
- Fundraising
- Property maintenance
- Management reporting
- Secretarial services
- Information systems
- Management processes
- Policies and Procedures

Porter’s model provides a practical approach for achieving functional or departmental and ultimately corporate objectives efficiently through a clear distinction of primary and support activities.

Hammer and Champy (1993: 48) maintain, “*problems facing companies do not result from their organisational structures, but their **process structures**. Overlaying a new organisation on top of old processes is like pouring soured wine into new bottles.*” The problem, they contend, is that in organisations today, **no one is in charge of processes**, in fact no one **is even aware of them**. The company structured around functional divisions finds that its compartments are built on top of **narrow pieces of process** that run across functional specialisations (Ibid, 28-29). They propose a radical restructuring of organisations through the reengineering of core business processes, but later research, concluded that significant performance improvements have been obtained by corporations through merely critically reviewing and team managing key business processes without fundamental restructuring (Majchrak and Wang, 1996).

Despite the ongoing debate around function vs. complete process restructuring, sight must not be lost of other important **technical and cultural factors** (Hackman and Oldham, 1975: 159-170) that influence the effectiveness of the way organisational work is performed:

- **The nature of work** in terms of required behavioural, physical, intellectual or process skills.
- **The complexity** - or degree to which a number of different skills and talents are required.
- **Task significance** – the degree to which the work has substantial impact on the lives or work of other people.
- **Autonomy** – the degree to which the work can be performed with freedom, independence and discretion with procedures and scheduling of completion.
- **Feedback** – the degree to which the person obtains direct and clear information about the effectiveness of his/her performance.

By considering organisation as a system comprised of sub-systems called functions, each an input-

output process made up of many activities, a framework is provided for identifying what can be accepted as a “function” in church organisation. Within a systemic framework, the next most significant determinant of a function is **distinctive purpose** and for this one has to refer to the church’s singular charter of legitimacy and incorporation, the Bible itself.

Warren’s (1995: 107) work in the area of interpreting church functions based on Biblical purposes presents the following divisions:

- | | | |
|-------------------|---|--|
| Worship | - | The function of magnifying and celebrating God in response to the first commandment. |
| Membership | - | The function of assimilating new members and converts into fellowship and commitment. |
| Maturity | - | Educating converts through discipleship. |
| Ministry | - | Demonstrating love and caring to the body and community through our gifts and service. |
| Mission | - | Extending the Kingdom by communicating the gospel through evangelism. |

Applying Porter’s principles for primary activities to these functions identifies them clearly as core to the church’s **primary purposes** of **evangelisation**, **transformation** and **reformation** or changing the community. The literature research produced no alternative functions and certainly the work of Hull (1993), Wagner (1996), Schwarz (1996), and Malphurs (1997), by their identification of and emphasis on *core competencies* in the areas of teaching, outreach, training, music, prayer, service and relationships through cells, effectively endorse this division of skills as a basis of configuration.

From the literature studied and ministries analysed, it is found that churches do apply the principle of Porter’s (1985) **value chain** model to the degree that in practice they utilise an administration/support services function. This however, is seen either as an extension or sub function of the primary, spiritual mission of the church, and not as a distinct competence with its own success factors and statutory and regulatory obligations and is rarely accorded the same importance as other church functions.

It is a fundamental principle of systems theory that no single element is less relevant or significant, as the effective functioning of the whole is dependent on the effective functioning of all its parts. Neglect of any part will simply result in the sub-performance of the system.

Following Porter’s “primary” and “support” activities theory, the functions of worship, membership, missions, growth and ministry are clearly all directly concerned with the **primary purposes** of a church viz. evangelism, transformation and reformation. The executive and governance functions are not, and therefore constitute support activities.

From the Church Growth literature research, it would seem that most small churches evidence an emphasis on one or two of its purposes and thereby develop single value characteristics. A chart of six types of American Evangelical Churches is set out in Annexure 2, explaining their key emphases and roles. Both Malphurs and Warren question the single value emphasis of churches, and argue that Christians require a balanced spiritual diet.

Malphurs (1997: 32-34) suggests that for those who attend single value churches, to experience balanced growth, they would need to attend a variety of churches. This observation points at the source of the “wandering sheep” syndrome and possibly even the eventual withdrawal of Christians from active church life.

Based on The Saddleback church’s model proposed by Pastor Rick Warren, but recognising the **equal value** of the **administration function**, which can be more appropriately described as an **executive** function, the functions as set out in Figure 2.12 are proposed, on which church configuration should be structured:

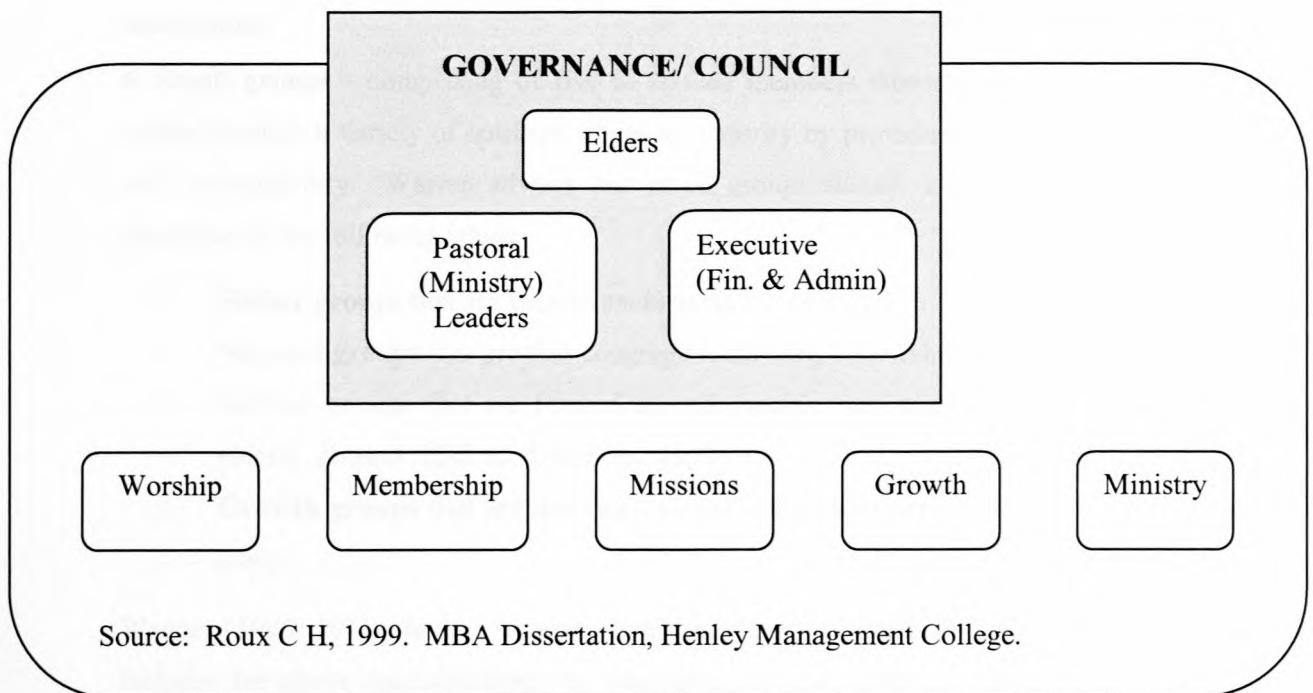


Figure 2.12: Recommended Functions for a Local Church

Warren (1995: 137-151) cautions that to integrate the five core purposes of a church into every area and aspect of the church’s life requires strong leadership, commitment and years of prayer, planning, preparation and experimenting. In order to be able to “flesh out” the configuration of standard functions proposed in the model, it will be necessary to examine in more detail the distinctive purpose, core processes and specific activities of each function, firstly: Hammer and Champy’s (1993: 19) maxim that “*Calling a function a process does not make it a process*” applies equally to Warren’s rationale for calling functions “*teams*” rather than departments.

This dissertation chooses the description of “*function*” applied to the sets of core processes he strangely calls “*purpose-based teams*” (1995: 148).

1. Missions' function - is concerned with the purpose of evangelisation and serving and their target is **the community**. Key activities are outreaches through social upliftment programmes, evangelistic crusades, community bridging events and networking.

2. Membership function - is responsible for the receiving and care of **guests**, follow up, assimilation of **new members**, membership lists and overseeing of all support services such as weddings, funerals, hospital visitation and benevolence within the congregation.

3. Growth function - its target is **the committed**, and is responsible for their discipleship, spiritual growth and life development through formal discipleship programmes, Bible study groups, theological teaching and family devotional guides.

4. Ministry function - its target is **the core**, or those with the deepest level of commitment and its objective is to develop the ministry gifts of members who can then lead and serve in the various ministries in all the church's functions.

5. Worship function - serves to offer music, songs, dance, drama and other gifts and talents for the purpose of magnifying God and leading the congregation in the church's praise and worship celebrations.

6. Small groups - comprising of five to sixteen members whose primary function is to move people through a variety of spiritual stages to maturity by providing discipleship, caring, support and accountability. Warren advises that small groups should not all do the same things, but specialise in the following ways:

- **Seeker groups** that are formed exclusively for evangelism.
- **Support groups** that provide congregational care, fellowship and worship.
- **Service groups** that are formed around specific ministries such as for orphanages, the elderly, abused children, divorcees, singles etc.
- **Growth groups** that are dedicated to nurturing, discipleship training and in-depth Bible study.

Wagner (1996: 101) refers to "reproductive" and "nutritive" cells and whilst this to some degree includes the above specialisations, the categories are too general and restrictive to embrace the many different reasons why members join small groups.

7. Executive function – provides the non-primary support services through gifts and talents in financial management, administration, planning, leadership training, fundraising, information systems, building and facilities maintenance, and policies and procedures that would free elders, pastors and ministry people to concentrate on core activities.

8. Council/Governance – is the composite body of leadership functions, which most accurately represents the Biblical tripartite model of judges, priesthood and stewardship. These forms of leadership can be identified in the following offices for New Testament, Pentecostal/ Charismatic churches.

- **Elders** – the Episcopal form of church leadership derived from the Greek "*episkopos*" meaning overseer, guardian, denoting the activity of "*looking at or paying attention to*

with loving care and concern” (Brown, 1986). This function is clearly separated from the role of priesthood with its exercising of ministry and pastoral gifts.

- **Pastoral or Ministry leadership** – whose major role is the “care and feeding of the sheep” primarily through the ministries of preaching, counselling and teaching. In traditional churches the professional clergy fulfils this role. In modern Pentecostal churches, lay pastoral leadership addresses the development of all ministries including prophecy, evangelism, counselling, discipleship and teaching (Burgess, et al., 1988).
- **Executive Board** – Normally defined as the *Financial Board* in church constitutions. It is proposed that “executive” denotes a broader portfolio of administrative and management responsibilities that would more appropriately encompass all the non-core support activities of a local church. Some churches use the description of “management team” for this function.

If a church desires to grow, it is essential that distinct, purpose based functions be created, headed up by leaders with the appropriate gifts and skills, and the structure must be formally implemented. Warren states, *“unless you set up a system and a structure to intentionally balance the five purposes (functions), a church will tend to over-emphasise that which best expresses the gifts and passion of its pastor.”* The functions presented here can exist under different names if the 5M’s of the Saddleback approach does not appeal to some churches. The definitive criterion is the division of gifts, skills and competencies of the congregation. With typical Pentecostal discomfort over descriptions such as department, function, or division, the Saddleback model calls these functions “Teams” e.g. missions team, members team etc. The euphemism is inaccurate though, as it describes the management body and not the area of activity in which scores of others are involved who do not constitute the team. Such is the extent to which churches will go to avoid secular, and worse still, business terminology.

2.5.8 Processes And Systems

In Section 2.5.7 appropriate distinction of functions and leadership for a local church was discussed and a normative model of standard functions presented. This provides the basic framework of the design. Processes and systems are the way in which work must be done within these compartments. Processes are simply a sequence of activities that must be performed to deliver a required standard of output – repeatedly. Kotler (1994) observes that successful organisations are moving away from viewing the company as a set of departments, to viewing it as a system for managing core business processes and creating a culture where all members are putting customers rather than their departments at the centre of the organisation. Most organisations subscribe to the value of doing something right, the first time – **processes ensure that things are done right the first and every time afterwards**, regardless of who leaves the organisation, or what promotions take place. Processes involve two key people, someone who is in charge, who is responsible for the whole process, and a customer, whether internal or external to the organisation who receives the process output (Hammer and Champy, 1993: 28-30).

Organisations lack clearly defined processes and process owners because they do not tend to think in process terms and hardly anyone is even aware of them. Well-defined processes function quickly and smoothly, as they tend to involve less people and less work, as unnecessary activities are eliminated.

Hammer and Champy (Ibid, 122-126) identify two major causes of dysfunctional processes:

- **Broken processes** – Symptoms can be inordinate delays in producing outputs, excessive paperwork or meetings, work overload and loss of information. Broken processes exist where all the activities in a chain have not been identified, or where people have departed from the rule to do work differently, without considering the effect of this. The most serious consequence of unidentified, incomplete, or broken processes is that work is inconsistently performed and new people have to be repeatedly told what the requirements are.
- **Complexity** – Processes that are usually quite simple grow more complex when someone modifies them by adding a special case or a rule to deal with exceptions. The original, clear process becomes buried under alternative activities or additional stages to allow for higher checking and approval authority.

Decision making, particularly on resource utilisation, and work or project priorities in organisations without functional processes and effective systems, is invariably based more on hunches, reliance on a few people and the personal experience of leaders, rather than on the availability of facts, and clear requirements and instructions.

2.5.8.1 Organisational systems

The use of the construct “systems” in context of processes includes Information Technology systems, but more broadly encompasses all the prerequisites that must be in place for processes to function effectively. Contrary to popular thinking that designing processes and systems for the work of an organisation amounts to unnecessary bureaucracy and “red-tape” that hinders efficiency and flexibility, customer oriented process organisations are characterised by consistency in quality and delivery. The franchise industry, world-wide, is built on the ability of businesses to standardise their brand in the dimensions of image, quality, value proposition and service, which, without processes and their related systems, would not be possible. These fast-service organisations are the very antithesis of public and government institutions, but paradoxically are more process driven and standardised.

In their mammoth, 6-year, systematic study of the world’s best eighteen multinationals throughout their entire history, with the oldest corporation founded in 1847 and the youngest in 1945, Collins and Porras (2000) discovered a set of crucial characteristics that distinguished them from other comparative, but less successful organisations.

They describe these *premier* organisations as **visionary** companies, and some of their most important conclusions are as follows:

1. Visionary companies *absolutely* do not require great and charismatic leaders. Some of the most significant CEO's in the history of visionary companies did not fit the model of the high profile, charismatic leader. They concentrated more on architecting an **enduring institution** than on being a great individual leader. They sought to be clock builders, not time tellers and were found to have been more this way than the CEO's of the comparison companies. Cultism around an individual personality is time telling. Creating an organisation that can endure is clock building.
2. Visionary companies were found to have pursued a cluster of objectives, of which making money is only one – and not necessarily the primary one. They were found to have been guided by a core ideology – **core values and a sense of purpose** beyond just making money. Yet paradoxically the visionary companies make more money than the purely profit driven comparison companies.
3. The visionary companies have done more than just generate superior long-term financial returns, they were found to have **woven themselves into the very fabric** of society.
4. Key people at formative stages of visionary companies had a stronger **organisational orientation** than in the comparison companies.
5. The premier organisations had **a clear vivid description of an envisioned future** and their success lay in building the organisation as their **primary means of creating the future**.
6. To pursue their vision, the premier companies **created organisational and strategic alignment** to preserve core values and enable progress toward the envisioned future.
7. The success of visionary companies comes from their **underlying processes and dynamics deeply embedded in the organisation** and not from the result of a single great idea, or an all-knowing visionary with great charisma who made great decisions and led with great authority.
8. Visionary companies can **exist for centuries**, pursuing their core purpose long beyond the tenure of any individual leader.
9. The visionary companies attain more **consistent alignment with purpose** and core values in such aspects as goals, strategy, tactics, and organisation design than the comparison companies.
10. The great, visionary companies translate their purpose into concrete, **tangible mechanisms for accomplishing their intentions**.

Processes and systems cannot be “added on”. They are integral to the organisational architecture and derive their legitimacy and purpose from the organisation's strategy, structure, delegation of responsibility, policies and objectives of the functions forming the overall design. For processes to be effective requires that management policies and their system of procedures and methods, whether manual or computerised, describe how the organisation must operate and who has authority to initiate work, take decisions and follow through.

A typical hierarchy of policies, procedures and instructions is shown in Figure 2.11 and the responsibility and accountability for formulation of the processes and policies is shown in Figure 2.12.

2.5.8.2 Coordination Mechanisms

Mintzberg (1979) presents a sequence of progressively more complex control mechanisms for organisations as they grow from small entrepreneurialships into large highly structured and systemised configurations.

1. **Mutual adjustment.** In the simplest form of organisation, coordination of effort is performed by the people who do the work, by interacting with one another on a face-to-face basis.
2. **Direct supervision.** Comes into play after a certain number of people must work together and individual interaction is no longer practical.
3. **Standardisation of work processes.** Describes the specification of the content of work, the methods for accomplishing it, procedures to be followed and detail instructions. Whether people leave or are promoted, the successor continues to deliver work in the manner required by the organisation.
4. **Standardisation of outputs.** Is the specification of the result or deliverable of work.
5. **Standardisation of skills.** The proficiency of the individual rather than the work or output is standardised. They operate from a body of knowledge and a set of skills, which are applied to the work. Co-ordination is achieved by virtue of various practitioners or operators having learned what to expect of each other.
6. **Standardisation of norms.** People share a common set of beliefs, which determine and guide the work to be performed and outputs that must be delivered.

The practical implications of this progression of coordination methods is extremely important for church leaders who do not wish to institutionalise organisational aspects, and place reliance on personal interaction as a method of control well beyond the congregation's ability to continue functioning this way. It explains why so much of the work of congregations does not accomplish goals or meet the expectations of leaders and members. Having no rational language for the communication and coordination processes that become increasingly more necessary as more and more members begin to participate in the growing work of the church, it is natural that leaders will seek theological and spiritual explanations and solutions for the difficulties that emerge.

It is also natural that the frustrations of congregants will escalate until they arrive at the telling point where as with the Israelite slaves of Biblical history, their discontent becomes open dissent, *"Why have you treated your servants this way? We are told, 'Make bricks!' Your servants are being beaten, but the fault is with your own people"* (Exodus 5; 16).

Three of the six success factors to which the extraordinary growth of evangelical movements has been ascribed, according to researchers (Burgess, et al., 1988: 192), should equally apply to decision making and accountability in the local church:

1. **Multiple tracks to Ordination.** Seen as one of the most significant advantages that Pentecostal Charismatics have over other Christian groups. Church leadership is not determined by academic qualification and leaders are chosen after clear demonstration of the gifts of leadership given sovereignly by the Holy Spirit.
2. **High Local-Church Autonomy.** Pentecostal Charismatic groups give a large degree of freedom to local congregations for developing and implementing a philosophy of ministry.
3. **The Apostolic Model of Church Planting.** Local church leaders are expected to plant new churches according to the pattern of the apostle Paul.

These principles that are upheld as imperatives for successful, large scale community evangelism seem however to have been relegated to lesser importance in the continuous process of running local churches established in the wake of such movements. The claims of many Pentecostal and Charismatic churches worldwide, to having memberships in excess of 30 000 and some larger than 100 000 is a direct contradiction of the principles of new church planting, and local autonomy with local pastors. Where local pastors have become competent to start new churches, they quickly take “ownership” of the new planting and generally lead their congregations for long periods of time while attempting to repeat the rapidity and scale of growth movements, but without schism or replication. Schaller (1993: 17-30) provides a disturbing description of the climate and value system of a newly found independent church, *“The congregation is built around the combination of his (The founder’s) own belief system and his personality. It is still a movement led by an ideological leader.”*

The lofty ideals, aspirations and methods that succeeded in sweeping whole communities and countries into ecstatic conversion and affirmation of belief in Jesus Christ are soon reduced to the level of personal style and agenda of local leaders. *“The new covenant community”* as Schaller names it, *“functions on the assumption that every member is completely committed to the ideals, purpose, belief system and goals of the church. Members have two choices, comply or withdraw.”* Their deep commitment however, means that for most, *“the option of withdrawal is unthinkable. Therefore they comply”* (Ibid, 22). Tenure periods for these leaders can be anything from 15 to 30 years during which time aspirant new leaders emerging from among the members will have to seek or raise a congregation elsewhere if they wish to fulfil their own calling to church leadership. At the other end of the scale, in long established congregations, referred to as *“Voluntary associations”* by Schaller (ibid: 19), *“every member retains the right of withdrawal. This means the decision making process must function in a manner that minimises the temptation to withdraw.”* As a denomination or congregation evolves into a voluntary association says Schaller, *“The right to withdrawal becomes an acceptable, sometimes even attractive option.”*

These two environments represent the ends of a continuum along which many variations and combinations of covenant commitment and voluntary association can be found, contingent upon factors such as the history of the church's founding, its lifecycle stage, situational context, size and prevailing polity. Issues around decision making and accountability are not unique to church organisations, they are generally made more acute because of inadequate or total absence of visible organisation design that identifies roles and boundaries and legitimises devolved decision making. The senior pastor *"runs the whole show"* and does not feel obliged to give account to anyone for his decisions.

Schaller (1993: 62) identifies ten bases for authority of Christian leaders in churches:

1. Apostolic succession
2. By vote of the people
3. By vote of the representatives of the congregants.
4. By vote of the clergy
5. Seniority and tenure.
6. "God's will"
7. Tradition
8. Foundership
9. Family succession
10. By default.

Whilst each of these conditions leads to different systems of decision making, leadership style and accountability, Hull (1993: 125) is adamant that *"Because accountability is needed, final authority should rest with a group rather than with a single individual."* He asserts, *"Final authority rests in the congregation; delegated authority in the leaders; and daily authority in the staff."*

Callahan (1983: 55) defines how a sound, participatory decision making process should function: *"Solid decisions are made, ownership and openness to all opinions are high, the process is as important as the decisions, and the organisational structure is streamlined and constructive."* Hull provides sobering concluding thoughts on the actual state of decision making participation in contemporary churches. *"Many congregational churches are actually autocratic and controlling while claiming to be open environments where people have the last word. In truth the environment is restrictive and smothering"* (1997: 121).

2.5.10 Leadership

This disturbing picture of growing local church authoritarianism, especially within independent movements, as outlined by some of the USA's most prominent church consultants is echoed elsewhere in pastoral literature. In his hard hitting book, *"Authority Abusers: Breaking Free From Spiritual Abuse,"* George Bloomer (1995) describes the assumed impunity and independent form of leadership found in so many modern day churches with *"This is simply spiritual abuse and condemnation posing as godly authority; this is man enforcing rules that Christ never engineered."*

Time and again I have seen lives devastated by this kind of abuse until I simply have to cry, Enough!"

Bloomer is referring to the kind of authority that is accompanied by an over reliance on "Biblical" authority assumed by pastors on their own interpretation, or that of others admired by them, of the "model role" of leadership typified in the historical books of the Bible. Such leaders demand absolute "*Biblical obedience*" and follow this as a "*method of manipulating and controlling their congregations.*" He goes further and states, "*Countless numbers of people have been hurt by the institution originally established to bring them healing. Thus, there are many who truly and wholeheartedly love God but have no regard for the organised church.*" (Ibid, 18).

The Church Growth body of literature, however, must bear some responsibility for creating attitudes and mind sets that turn many church leaders into autocratic despots with over-exaggerated notions of what being "God's chosen," "God's anointed" the "Shepherd of the flock," is meant in the Biblical context. As Wagner (1984: 111) emphasises, "*Church members are 'entrusted' by God to their pastors just as sheep on the farm are,*" but does admittedly acknowledge the difference between leadership and what he describes as "lordship," – analogous to "headship" in leadership theory (Holloman, 1968, 1986). Holloman conceived headship as being *imposed* on the group and leadership as being *accorded* by the group. Gibbs, (1969a, 213) distinguished leadership from headship as follows:

1. Headship is maintained through an organized system and not by fellow group members' spontaneous recognition of the individual's contribution to group progress.
2. The group goal is chosen by head persons in line with their interests and is not internally determined by the group itself.
3. In headship, there is little or no sense of shared feeling or joint action in pursuit of the given goal.
4. In headship, there is a wide social gap between the group members and the head, who strives to maintain this social distance as an aid in the coercion of the group.
5. The leader's authority is spontaneously accorded by fellow group members and particularly by followers. The authority of the head derives from some extra-group power, which he or she has over the members of the group, who cannot meaningfully be called followers. They accept domination for fear of punishment rather than follow in anticipation of rewards.

In seeking working principles for reconciling disparate views, Dulles (1987: 193-194) quotes Reinhold Niebuhr's dictum, "*Men are apt to be more correct in what they affirm than in what they deny.*" This principle of dialectics is no less relevant to the discourses of theology and ecclesiology in which a figure acknowledged world-wide as a leading church consultant, is able to describe secular leadership as follows; "*In the secular world, referred to as the 'gentiles' authority is exercised through the coercive use of power. Those who hold certain positions can force others to do what they want them to do. They can threaten to fire them or demote them or to give them*

unpleasant work or refuse them a raise. Leaders in the secular world find ways and means of manipulating people for their own ends. They are tyrants. This is lordship, not leadership, and Jesus says, " 'It shall not be so among you' (Mark 10; 43), (Wagner, 1984: 114).

Elsewhere, also referring to the methods presumed to be applied by worldly leaders, Martin Percy (1998: 46) states, "*Nevertheless, the literature on the nature of power and the exercise of actual power does not take account of the fact that to appeal, reason, exhort and persuade actions which the new Testament scholars call 'paraenesis' are valid ways to exercise actual power.*" Clearly the "**tactical dimensions of power**", or how leaders translate their power bases into action as researched by Kipnis, Schmidt, Swaffin-Smith and Wilkinson (1984), are 15 years after publication, not known to the community of Christian leadership writers. Kipnis, et al. (ibid: 25-31), found 7 tactical dimensions used by leaders to influence others:

1. **Reason:** Use of facts and data to make a logical or rational presentation of ideas.
2. **Friendliness:** Use of flattery, creation of goodwill, acting humble and being friendly.
3. **Coalition:** Getting the support of other key people in the organisation.
4. **Bargaining:** Use of negotiation through the exchange of benefits or favours.
5. **Assertiveness:** Use of a direct and forceful approach.
6. **Higher authority:** Resorting to the support of higher levels of power.
7. **Sanctions:** Use of organisationally derived power to reward, withhold, frustrate or deny the satisfaction of goals and expectations of others.

As already mentioned in Section 1.3.4, Hull (1993: 58,59) equally strongly decries secular leadership development, "*The church's mandate is to make disciples – let the world make executives.*" This isolationist form of theological reductionism is not new. In a chapter of his book, titled, " 'Vain Philosophy': A cop out for anti-intellectualism," Horton, (2002: 53-71) refers to the anger with which the great 2nd Century Church leader, Tertullian denounces worldly reasoning. "*After Jesus Christ we have no need of speculation, after the Gospel no need of research. When we come to believe, we have no desire to believe anything else; for we begin by believing that there is nothing else which we have to believe!*"

Horton is of course addressing the Scripture (Colossians 2:8), "*See to it that no one takes you captive through hollow and deceptive philosophy which depends on human tradition and the basic principles of this world rather than on Christ,*" on which almost all Pentecostal and Charismatic believers base their disdain for secular perspectives, learning, and wisdom. These views and beliefs are not responded to here, but merely introduced as an insight into a paradigm that underpins much modern day church thinking and the tactics that some leaders will resort to, to eliminate pluralism and ensure the unwavering compliance of their members.

Christian literature has its own proponents of leadership theory, and as found with Church Growth Theory, it has developed a body of knowledge in isolation from the world's endeavours to understand and explain the social phenomena of leadership. This statement is made not as a denigration of the work undertaken by Christian writers, but rather as a definitive distinction in

research methodology and context. The body of knowledge is hermeneutically derived from Biblical exegesis and observation of Christian leaders, with little declared empirical basis or validity.

References to the compendiums of scientific studies¹¹ undertaken since the middle of the last Century are few and far between. The contributions made by the distinct separate fields of enquiry such as political science, psychology, social psychology, organisational psychology, management science, and organisational behaviour have largely been ignored by the “*Christian ghetto*” mentality (Horton 1999: 141) that is piously inclined to disdain things “*worldly*.”

Despite inconclusive support for trait theories, Christian writers are still expounding, “*Leadership is not an exclusive club for those who were born with it. The traits that are raw materials of leadership can be acquired*” (Maxwell, 1993). The same author states in the preface of his book, “*There are very few leadership books; most deal with management.*”

Granted, the “Christian books” on leadership are mostly for popular reading, and they do present important moral and spiritual dimensions that cannot be found in secular studies.

A further weakness is that definitions are easily and simplistically offered that present leadership almost unidimensionally as a character trait that can be developed through spiritual discipline and devotion alone. Contingency factors, psychological development, cognitive psychology, follower dimensions, process skills, behavioural skills, risk propensity, decision making skills, group dynamics, corporate culture and other well researched variables that influence the social interaction process of leadership are not topics that will be found in these readings. A notable exception can be found in the book, “*Transforming Leadership: Jesus’ way of creating Vision, Shaping Values & Empowering Change*” written by Leighton Ford (1991). Ford is the brother in law of the world evangelist Billy Graham and was involved in his ministry for over 30 years. His work is a remarkable exposition on *empowering leadership* based on Bennis and Nanus’s book, “*Leaders: The Strategies for Taking Charge*” which he brilliantly applies to illustrate Biblical wisdom in context of Christian leadership. Ford additionally references the publications of leadership exponents such as Bass (1985), Drucker (1980), Gardner (1986, 1987, 1988), and De Pree (1997) throughout his book.

The real tragedy however, is that church leaders seemingly have no prescribed access to scientific leadership literature through Bible colleges and Seminaries, and many thousands emerge to lead congregations in a postmodern world without any foundational knowledge on contemporary leadership thinking or practice. The meaning of leadership is today a sophisticated, modern idea that goes beyond the historical notion of headship into a multiple of concepts such as a focus of group processes, the exercise of influence, an instrument of goal achievement, an act or behaviour, as personality and its effects, the initiation of structure, and as power relation (Bass, 1990: 11-18).

¹¹ See for instance; Bass & Stogdills *Handbook of Leadership: Theory, Research & Managerial Applications*, (1974) (1981) (1990).

Therefore the meaning of leadership must depend on the kind of institution or situation in which it is being examined or applied (Spitzberg, 1986). In this study, the meaning of leadership is defined as the leading of congregations in the full sense of purposefully fulfilling the dynamic, redemptive role of a local church and in its community and society at large.

Given that some churches are part of larger groups and have little autonomy to act strategically in ways outside the prescriptions and proscriptions of national governing rules, the role of many congregation leaders is limited to a form of headship.

By necessity, the description of leadership in this discussion must therefore include a combination of leadership factors and processes and not be tempted into any single “ideal” definition. As with all organizations, final authority and accountability does ultimately reside with a single officer such as an MD or CEO, however, in terms of the South African Companies Act (1962), all directors bear equal responsibility and liability for an organisation’s performance and affairs. This statute and the intense public attention directed at the accountability of boards brought about by the recommendations of the King reports (1995, 2002) has contributed greatly to the imperative for well-informed, participative, and effective leadership *groups* in corporations.

The research by Collins and Porras (2000) on the most successful Fortune 500 companies and Chait, Holland and Taylor (1993), (1996) on governing boards of trustees have hugely deconstructed the myth of the single “hero” leader. Peter Senge (1999: 10-11) confirms it quite emphatically, *“In effect, the myth of the hero-leader creates a reinforcing vicious spiral of dramatic changes imposed from the top, and diminished leadership capacity in the organisation, leading eventually to new crisis and more heroic leaders. Worshipping the cult of the hero leader is a surefire way to maintain change averse institutions.”* He also poses the question, *“Might not the continual search for the hero-leader be a critical factor in itself, diverting our attention away from building institutions that by their very nature, continually adapt and reinvent themselves?”*

Although this study has limited its investigation to that of *leadership style* best suited for local congregational development, this concept must be examined within an overall synopsis of leadership theory and practice that can more fully bring to the fore what scientific research on leadership has to contribute to the issues of church leadership. Leadership in a community of faith, says Smit (2001: 24). *“Is that corporate function that **guides** the congregation’s understanding of and response to God’s presence and activity in the world. Its purpose is to arrange the shared life and ministry of the congregation accordingly.”* As with most theological views, the “guiding” is seen predominantly through spiritual lenses as he adds, *“The real challenge for the leaders of communities of faith should not be to maintain the best possible blend between management theory and religious conviction, but to approach the totality of their work from a very specific angle; the community of faith’s participation in the reign of God.”*

The opportunities for enhancing the real blends of Godly leadership gifts, attributes and spiritual conviction with sound leadership knowledge and situational skills is lost to faith communities in the face of such denials.

“Leadership in the church is not occupied primarily with caring for the shape of an institution,” confirms Hendriks (1990: 71), *“it rather is concerned with helping people find the way towards the open space of God’s liberating grace, encouragement and empowerment.”*¹² Noble conceptions that these sincere exhortations of Godly leaders may be, the state of the institutional church is such that it can ill afford to minimise the role and purposes of God in the value of good practical leadership skills demonstrated in domains beyond congregations. Their views suggest that church dynamics has nothing to receive from what God does with members of His body outside of their union in congregational “fellowship” and endeavour, but in the spirit of Coleridge’s principle on literary criticism,¹³ it must be considered that this can surely not be their contention.

Whilst no known empirical studies have been done to isolate the personal qualities, skills and process variables that are positively associated with effective congregations, the popular Christian literature abounds with its own interpretatively derived theories of effective leadership. Social sciences research is a collaborative human activity in which social reality is studied objectively with the aim of gaining a valid understanding of it (Mouton and Marais, 1996: 7-10). Research, they believe, *“is not a mechanical or merely automatic process, but is directed towards specific human goals of understanding and gaining insight and explanation.”* In the light of this sociological dimension of research which is developed on the positivist “additive” assumption of *“studying many parts of reality one at a time, then add the fragments together to get a picture of the whole”* (Neumann, 2000: 65-70), it should follow that the knowledge gained on realities of organisational, political, social and ecclesiastic leadership have much to offer to each field. Sadly, insofar literature on Christian leadership is concerned, with statements from internationally acclaimed writers such as the previously quoted examples, repeated here, collaborative accumulation of knowledge remains a dim and distant ideal.

- *“In the secular world, referred to as the ‘Gentiles’ authority is exercised through a coercive use of power. Those who hold certain positions can force others to do what they want them to do. They can threaten to fire them or to demote them or to give them unpleasant work or to refuse them a raise. Leaders in the secular world find ways and means of manipulating people for their own ends. They are tyrants”* (Wagner, 1984: 114).
- *“There are very few leadership books, most deal with management”* (Maxwell, 1993). Ironically the same author states later, *“To be absolutely certain about something, one must either know everything or nothing about it”* (Ibid, 151).

This study has frequently referenced the book “Biblical Church Growth” by Dr. Gary McIntosh (2003) who is acclaimed by leading Church Growth writers as *“Having rescued American church growth from its hijackers and brought it back to its original focus,”*¹⁴ remains the leading

¹² Quoted in Smit (2001: 26)

¹³ See Section 2.4,

¹⁴ See endorsements by Reed, J., Rainer, T., Wagner, C., Gibbs, E., Hunter, K., and Sullivan, B. to the book by McIntosh, Gary. L. 2003. *Biblical Church Growth: How you can Work with God to Build a Faithful Church.*

apologist for the anti-intellectual movement on the practical use of methods that have their source elsewhere from the Bible.

Many more examples of such arguments can be presented and the point of this criticism of leading Christian writers is to demonstrate the opportunity for and dire need of rational, objective and valid research that can effectively speak across the paradigms of both management science and ecclesiology. The present isolationist mentality that has produced enclaves of human knowledge “untainted” by worldly traditions and philosophy, will not serve the Church well in a complex, post-modern world.

2.5.10.1 Leadership empowerment.

The purpose of organisational structure is **to involve people** in the mission of the organisation in a constructive, participatory and effective way that not only mobilises the church, but also provides opportunity for individuals to grow. From his extensive work on church effectiveness, Callahan (1983: 55) states, “*There is a direct correlation between **decision making and structure**. A solid participatory decision making process contributes to a streamlined organisational structure and a streamlined organisational structure facilitates solid, participatory decision making.*” Carnall (1995: 61), speaking from a management perspective, adds, “*the structure of an organisation provides a decision-support system.*”

- By determining where and what kind of work must be done, structure formalises and **legitimises participation**.
- By determining where and by whom decisions may be made, structure formalises and **legitimises authority**.

Structure puts in place the visible declaration of an empowerment that does not hinge on the personal presence, approval and thoughts of the leader in every situation. It confers trust, and disseminates responsibility and accountability. Amorphousness expresses the antithesis - lack of trust, responsibility, accountability and “space” for meaningful participation that engenders the very sense of alienation felt by congregants kept remote from the inner circle and “relational” mechanism of church leadership. The previous section laid the foundation for the distribution of processes and activities between specific functions based on given criteria. This section addresses the question of where decisions should be made, how decisions should be taken and to whom should the responsible decision makers be accountable. Hull (1993: 124) expresses the ecclesiological importance of this quite succinctly, “*The clearer the authority structure, the greater the facilitation of mission.*”

It is imperative that senior leadership be totally and consistently committed to the process of decentralising authority. If there is inconsistency, such as wanting a team-based consensus process for decision making and at the same time wanting to maintain complete control, leaders can actually create “neurotic” organisations that live with various degrees of conflict, as subordinates create complex internal accommodations around the leaders (Schein, 1992: 230).

Schein (Ibid: 248) cautions that if founders or leaders do not design systems and procedures as reinforcement mechanisms, they open the door to historically evolved inconsistencies in the culture that can lead to the development of different subcultures “If those groups end up fighting each other, he says, *“it will be the direct result of the initial **inconsistency in design logic** and not the result of personalities or competitive drives of the leaders of those cultures.”* Ulrich (1996: 209-219) believes that successful leaders of the future must be able to create **organisational capability** which comes from leaders who are able to shape, structure, implement and improve organisational processes. *“Future leaders”* he says, *“will have to understand how to work with and through others because no one person can possibly master all the divergent sources of information necessary to make good decisions.”*

The basis of all decision making derives from the authority that a person has within an organisation. An individual’s authority can stem from a number of power sources such as position, expertise, charisma and opportunity (French and Raven: 1959), but for authority to be based on the credibility and capability qualities of Ulrich’s view, a leader’s social base of power in a church context should only be:

- **Legitimate power** – deriving from the person’s appointment and therefore formal authority.
- **Expert power** – deriving from the gifting, knowledge and experience of the individual.
- **Relational power** - deriving from the person’s ability to foster relationships between themselves and others and among others, through integrity, use of language, listening skills, concern for others and *“assurance of dignity”* (Heskett and Schlessinger, 1996: 111-119).

The effect of the power of charismatic leadership as a property of the person, *“personal charisma”* (Hollander, 1978) and not the position, *“office charisma”* (Etzeoni, 1961) on effective decision making requires a treatise on its own. For the purpose of this study, the *“charismaticlike”* qualities of transformational leaders will be examined in the context of congregational development, since *“increasing attention is being paid to the followers’ need to identify with the leader, and to the endurance of the charismatic, rather than to the routinization of the organisation”* (Bass, 1990: 187).

2.5.10.2 Group Decision Making

Management research is able to contribute much on the dynamics of group versus individual decision making and their implications for organisations. The merits of different theological views on the same question will not be entered into here, and it needs only to be mentioned that the issues are the same whilst analytic approaches and diagnostic processes may differ vastly.

Hampton, Summer and Webber (1973) offer the following about group decision making:

- There is better absorption of antagonism.
- Mutual support is provided.

- Groups are more accurate, but slower than most individuals.
- Groups make fewer errors than individuals.
- Groups are willing to take higher risks.
- Groups improve on the decision making of average individuals.
- Groups do not always improve on the accuracy and speed of the best individuals.

Younger individuals are more effective at group decision making than older and higher level people. The advantages of group decision making versus individual decision making depends on four critical factors:

- Whether speed is essential.
- Whether an incorrect decision can be tolerated.
- Whether the group has an exceptional individual (expert) who would be hindered by a group.
- Whether the process of participation is important to implementation by others.

Jannis (1972) found that groups are vulnerable to two important syndromes that weaken their ability to appraise alternatives and arrive at correct decisions:

Groupthink – describes situations where group pressure for conformity deters the group from accepting discomfiting information and critically evaluating all possibilities. Schein describes such information as “*disconfirming data*” which causes serious discomfort and anxiety. Disconfirming data are any items of information that show the organisation that some of its goals are not being met or that some of its processes are not accomplishing what they are supposed to (Schein, 1992: 298-301). Blockages to change are dealt with in Section 2.5.17.1 on managing blockages to change, but it must be noted here that groupthink is a powerful psychological phenomenon causing groups to deny, justify, ignore or rationalise data away:

- *Group members rationalise resistance* to the assumptions they have made. No matter how strong the evidence may contradict them, they continue to hold fast to their assumptions or beliefs. They may even go to the extent of marginalizing stronger proponents of contrary viewpoints.
- *Group members apply direct pressure* on those who momentarily express doubts about the group’s shared views or who question the validity of arguments favoured by the dominant group.
- Those who have doubts or hold different viewpoints, seek to avoid deviating from what appears to be group consensus by *keeping silent*.
- *There appears to be unanimity* within the group. If someone chooses not to speak it is assumed he or she is in accord and will support the group’s view.

Risky shift – this is a special case of groupthink which describes situations where the group takes decisions that have a much higher degree of risk involved than that which individuals would have been willing to take on their own. Some of the reasons include:

- Members in a group feel more comfortable with the problem and tend to become more bold.
- Risk takers are perceived as group heroes and they become more dominant in discussions.
- A diffusion of responsibility occurs, as individuals feel released from personal accountability for the group's final choice.

Against this background of structure, authority, bases of power and basic methods such as analytical, arbitrary and group decision making with its associated advantages and weaknesses, consideration can be given to the decision making levels proposed for local churches by this dissertation.

2.5.10.3 Leadership as a System

Responses to the idea of leadership as a system will invariably depend on the concept of "system" in the mental and emotional schemas of an individual. To avoid basic misunderstanding on this notion, whether denotative or connotative, a leadership system is defined as: *That presence and dynamic which guides and addresses the spiritual, relational, emotional, psychological, organisational and missional processes engaged in by the special form of **human collectivity** described as a congregation.* The "presence" implied in this definition, is the cumulative entirety of what the collectivity stands for, its purpose, aims, methods, norms, values and tasks. The presence can be embodied in the form of a single individual who can bring the whole "brief" to bear on every serious matter and major decision, or it can be in the form of legitimate albeit limited representations of the whole, to act and decide in the normal and special course of events of the group's life.

The introduction of a leadership system by God through Moses' father-in-law as an alternative to his style that "*will wear you and these people who come to you out*" (Exodus 18; 17), is a classic example of creating a larger presence and deeper reaching dynamic. To this was later added 70 elders, increasing the oversight's capacity to "*Judge between leaders*" (Numbers 11; 14-30) followed by an immense structure of laws and regulations intended for the preservation and consecration of the Israelites as they were being prepared to occupy a foreign land. Moses evidently had no problems with the introduction of a military style of layered leadership and in fact it is recorded that "*Moses listened to his father in law and did everything he said.*" He appointed "*...officials over thousands, hundreds, fifties and tens*" (Exodus 18; 24, 15). To argue that Moses' ancient following is not the same as a modern church is specious, as the Israelites were no less consecrated to God then than the present day Church is today. Degree of sanctity of God's chosen body of people is certainly not a counterpoint that this dissertation would care to venture into.

The more logistically effective, practical system of leadership that was instituted in the Sinai desert did not diminish Moses' role, responsibility, or accountability in any recorded way. The beginning of the demise of the initially successful occupation by the Israelites is later attributed to

spiritual regression and idolatry, *“another generation grew up, who knew neither the Lord nor what he had done for Israel. Then the Israelites did evil in the eyes of the Lord and served the Baals,”* and not to their having applied systematic leadership or militaristic management practices.

In keeping with the delimitation of this study to not engage in theological discourse, this example is cited purely as an error of logic in the argument of a congregation being “above” non-Biblical sources of wisdom and solutions that could advance its missional effectiveness.

It was argued in section 1.3.3 that all organisations have degrees of systematic construction and those purported not to have a “businesslike” design are in effect acknowledging that their “in use” structure of policies, divisions of work, levels of authority, processes, and procedures may actually be informal, unstated, unintended, unavailable and not known to everyone. Their system is presumed to be understood, tacit and implicit, and this ostensibly makes it spiritually acceptable, regardless of the organisational, motivational and missional problems it fosters. As Schein (1992) explains, disconfirming information can easily be rationalised away or rejected through a number of cognitive processes. It is what Goleman (1997: 15-25) describes as group illusion, *“the shared schemas of self-deception that operates both at the level of the individual and the collective awareness of a group.”* At its most dangerous level, such self-delusion assumes a moral or spiritual righteousness (Peck, 1983) from which to justify the powerlessness, discomfort and joylessness imposed on others in pursuit of a “higher” cause.

“Biblical orthodoxy without compassion is surely the ugliest thing in the world”

Francis Schaeffer.

The motivation for embracing a system of leadership can be both positive and negative. Howell, Bowen, Dorfman, Kerr and Podsakoff (1990) present a useful study of what they describe as “Substitutes for Leadership” that can be applied in circumstances where it is impossible for leaders to make an impact, regardless of their style. They contend that *“To the extent that powerful leadership substitutes exist, formal leadership, however displayed, tends to be unproductive and can even be counterproductive.”* These substitutes include:

1. Attributes of individuals.
2. Tasks, and organisation of tasks that provide guidance to performance of such a degree that they virtually negate the leader’s ability to improve effectiveness.
3. Experience and continuous training of people.
4. The degree of intrinsic satisfaction that people derive from doing their task.
5. A collegial system of task related guidance and interpersonal support.
6. High-ability and independence of workers.
7. Substitutes by procedure.

They do caution that when it is being considered whether a leader’s ineffectiveness or the *situation* is primarily responsible for an organisation’s poor performance, care must be taken to ensure that the remedy selected, whether training, replacement or some degree of leadership substitute, will

actually solve the problem.

Accurate diagnosis of the problem can ultimately prove more important than a remedial step taken for the sake of expedience or a quick fix.

Their approaches are not presented here as alternatives to the debilitating effect of “reactive” narcissistic leadership (Kets de Vries, 2001: 99-101) although as Jay Conger affirms, this can be an effective remedy. Conger’s (1990) thesis on the “Dark side of Leadership”, explores the cost to organisations that become excessively dependent on a charismatic or visionary leader. *“Under charismatic leadership, authority may be highly centralised around the leader - and this is an arrangement that, unfortunately, weakens the authority structures that are normally dispersed throughout an organisation”* (Ibid, 55). A leadership system in this study refers to all the healthy, enduring arrangements embedded within a congregation that enables it to successfully pursue its purpose with **all** the resources and capabilities it can deploy. It includes visionary leadership and the unique unctioing that church leaders must receive for their calling, and an **irreplaceable**, intimate relationship with Christ which places them in a very special position to *“guide people towards understanding and responding to God’s redemptive and healing purposes”* (Smit, 2001: 25).

For the idea of a leadership system to be clearly understood to mean everything, for the collective leadership to be always present, functioning, and effectual in all situations and levels of spiritual and organisational life, it is necessary to traverse beyond theological language, explanations and descriptions for such a system. Traditional Christian leadership theories and Biblical models alone do not account for the multivariate nature and complex interrelationships among these variables that characterise systemic leadership. The word system itself has no direct Biblical foundation, even though it is growing in ecclesiastical acceptance. Unfortunately, overlooking or denying the existence of, or some of the realities in any system, can release less than effective and often counterproductive processes. The constituent elements of a leadership system for churches can be created within the following main areas, and are illustrated in Figures 2.13 and 2.14.

Constitutional system – This refers to the domain of shared beliefs, codes, rules, policies, norms, procedures, precepts, guidelines and instructions that must be formulated for the church to be governed, led, managed, supervised and served in a Godly manner.

Structural system – This refers to the formal distribution of leadership roles, authority and accountability throughout the congregation in order to increase effectiveness; the “Jethro effect” (Exodus 18).

Accountability is essentially the reverse of the devolution of responsibility that is assigned to a larger community of leaders.

- Group or cell leaders are accountable to function leaders.
- Function leaders are accountable to their boards.
- Boards are accountable to the council.

- The council is accountable to the congregation.
- Every individual and every group is additionally accountable to God.

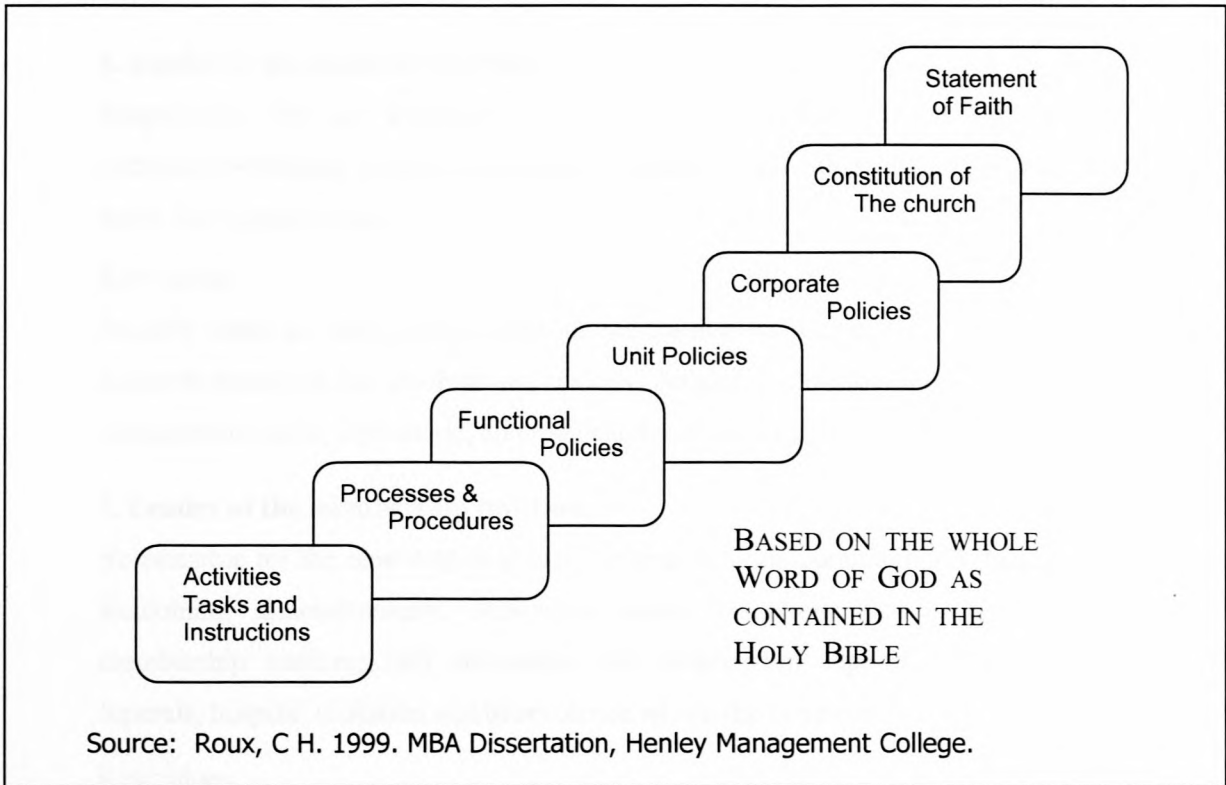


Figure 2.13: Constitutional System of Codes, Policies & Procedures

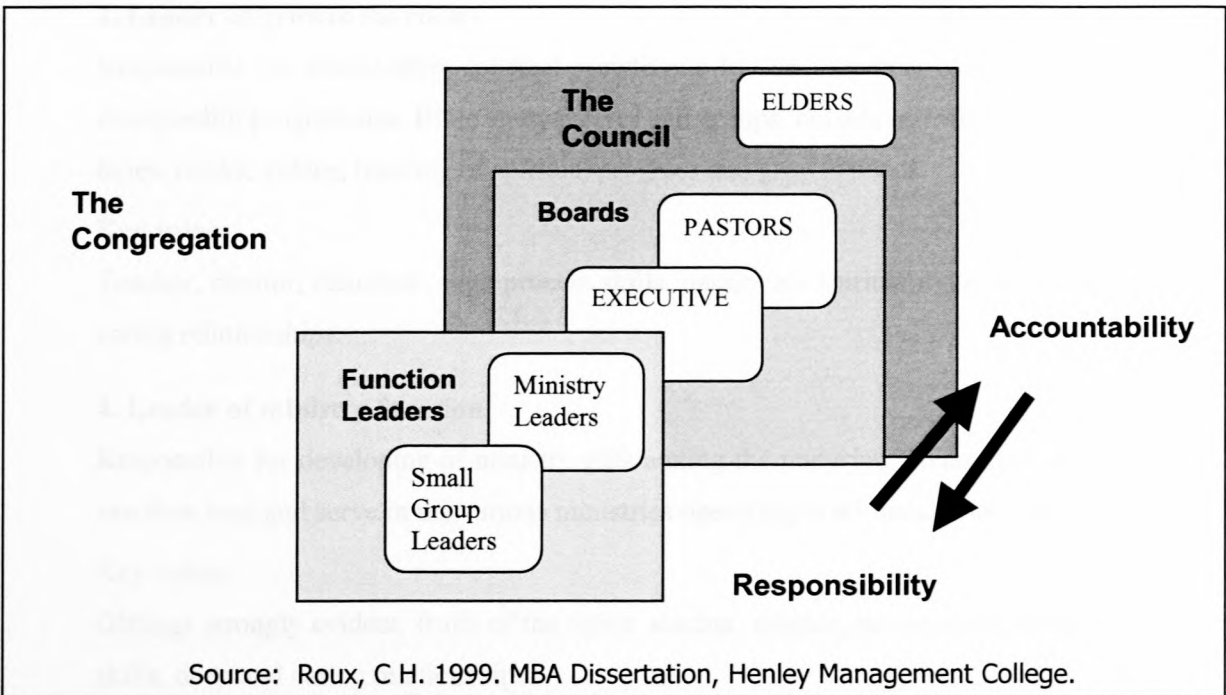


Figure 2.14: Structural System of Local Church Leadership

2.5.10.4 Functional Leadership in the Local Church

Based on the core and support functions postulated in Section 2.5.7 and diagrammatically presented in Figure 2.11 and the constitutional and authority levels derived from these, as

diagrammatically set out in Figures 2.13 and 2.14, the associated leadership positions and roles can now be assigned to these areas. A leader must be appointed to represent, manage and be accountable for all the processes and activities that fall within the ambit of each function.

1. Leader of the missions function

Responsible for all evangelical endeavours, outreaches, social upliftment programmes, community-bridging events, co-operative crusades with other churches, new church plantings, missionary projects etc.

Key values

Socially tuned in, heart for the unsaved, compassion for the needy, social conscience, networker, access to resources and information, zealous crusader, on fire for God, dynamic, energetic, project management skills, diplomatic, communicator, outward focus.

2. Leader of the membership function

Responsible for the receiving of guests, parking, seating, communiqués, hand-outs, visitor forms, welcoming announcements, follow-up teams, visitations, assimilation of new members, membership tracking, cell allocations, all membership support services such as weddings, funerals, hospital visitation and benevolence within the congregation.

Key values

Strong marketing/image consciousness, interpersonal skills, organised with high process skills level, warmth and caring, supportive, family champion, guardian, protector.

3. Leader of growth function

Responsible for discipleship, spiritual growth and life development of members, through formal discipleship programmes, Bible study classes and groups, outside growth seminars, study material, tapes, books, videos, tracking of spiritual progress and growth needs.

Key values

Teacher, mentor, resourcer, high process skills, passionate spirituality, personal piety, loving and caring relationships.

4. Leader of ministry function

Responsible for developing of ministry gifts among the maturing, committed, core members who can then lead and serve in the various ministries operating in all the church's functions.

Key values

Giftings strongly evident, fruits of the Spirit, teacher, mentor, passionately spiritual, high process skills, deep and caring relationships.

5. Leader of worship function

Responsible for organising music, song, dance, drama, plays, choir and other events for the purpose of magnifying God and leading the congregation in the church's praise and worship celebrations. Also for the recruiting and development of talented and gifted trainees.

Key values

Gifted in music and arts, charisma, passion for God, personal piety, teacher, mentor, and interpersonal skills.

6. Leader of small groups (cells)

Responsible for the establishment, growth, effectiveness, reproduction and co-ordination of small groups. Will track spiritual path and status of groups and liaise with ministry and growth teams for involvement in cells as needed, as well as the missions teams, to involve seeker groups in evangelical projects and events.

Key values

Excellent organiser/administrator with high level of process skills, interpersonal gifting, planner, resourcer, communicator, integrator, passion for growth and expansion.

7. Leader of executive function

Responsible for the general management of the planning, administration, financial control, systems, logistics, budgeting and personnel services provided for the support of the primary functions of the church. Also for property management, investments, loans and legal/secretarial responsibilities.

Key values

CEO/GM attributes, integrator, controller systems, policies, procedures, stewardship, financial skills, knowledge, astute, kingdom-minded, watchful, pragmatic, efficient, task-driven, generalist, strategist.

8. Unit leaders

These roles have not yet been discussed, but in essence refer to the leaders of service units affiliated to the church, which would include:

- ☐ Bible college
- ☐ Primary/high school
- ☐ Day Care Centre
- ☐ Catering
- ☐ Crèche/ pre-school
- ☐ Bookshop
- ☐ Specialist counselling (legal, business, financial, family and trauma)

Depending on the size and operational level of these, they could either be individually represented or headed up by an overall unit leader. Units need not be structured around functions but **simply around key primary or support processes**. The colleges/schools are in themselves primary or core activities directly involved in the primary purpose of the church – **evangelisation, transformation and reformation**. All other units are support elements, adjuncts to the primary activities.

Key values

Organiser, administrator, general manager, ministry gifting, interpersonal skills, high process skills, resourcer, communicator, dynamic, energetic, planner.

2.5.10.5 Pastoral leadership

This group of leaders will comprise the **pastoral board** and be made up of all the primary function leaders i.e.:

- ☐ Leader of ministry
- ☐ Leader of worship
- ☐ Leader of growth
- ☐ Leader of membership
- ☐ Leader of missions
- ☐ Leader of primary units
- ☐ Leader of small groups

Their primary responsibility is the “care and feeding of the sheep” through their individual giftings *“for the equipping of the saints for the work of ministry, for the edifying of the body of Christ”* (Ephesians 4:12). Production of *“Christlike people – disciples”* is the primary calling and responsibility of these leaders and their subordinates throughout their functions. Everything else constitutes support, enablement and back-up so that these leaders can evangelise, transform and reform.

2.5.10.6 Executive leadership

This group of leaders is responsible for the different stewardship functions under the authority of the leader of the executive function and comprises the **executive board**.

Typically the executive board would be responsible for the following:

- ☐ Budgeting, accounting and financial control
- ☐ Secretarial and legal
- ☐ Personnel administration
- ☐ Property development and maintenance
- ☐ Information systems and processes
- ☐ Project planning and management
- ☐ Loans and investments
- ☐ Asset management

2.5.10.7 Eldership

The elders are a distinct group of spiritually mature, experienced, knowledgeable men who comprise the oversight, the guardians, and the “senators” of the church. Their role must be kept distinct. They are set apart and should not occupy dual or multiple leadership roles on other boards. The distinguished role of elders is possibly the least understood and most misapplied in

churches today. Elders who were appointed as “overseers” in the early church were designated *episkopos*, presiding elders, and those appointed to “serve” were known as *diakonos* deacons, describing menial service to man or service to God (Stagg, 1962: 262-264).

2.5.10.8 Governance

Governance of a church is the **composite leadership** created by the mutual adjustment style of co-ordination, and the collaborative dynamic that operates between the pastoral board, executive board and elders under leadership of the senior pastor or other appointed leader of the church. This is Mintzberg’s (1979) simplest form of co-ordination by informal communication and face-to-face interaction. He states that paradoxically it is also used in the most complex situations, *“because it is the only means that can be relied upon under extremely difficult circumstances, such as trying to figure out how to put a man on the moon for the first time.”* It is truly a ministry **council** of leaders, experts and mediators, serving God and serving man.

The council responsible for contemporary church governance can be diagrammatically illustrated as shown in Figures 2.15, 2.16, 2.17.

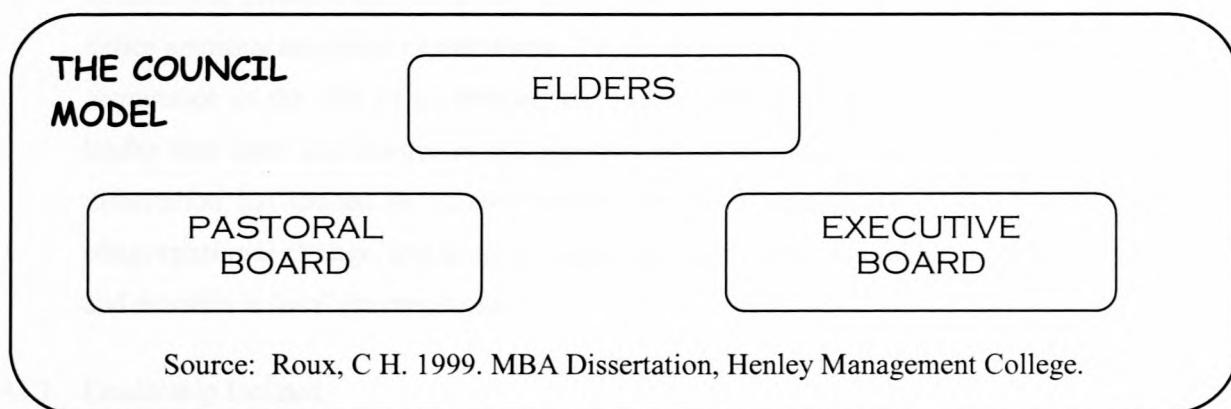


Figure 2.15: A Model for Local Church Governance

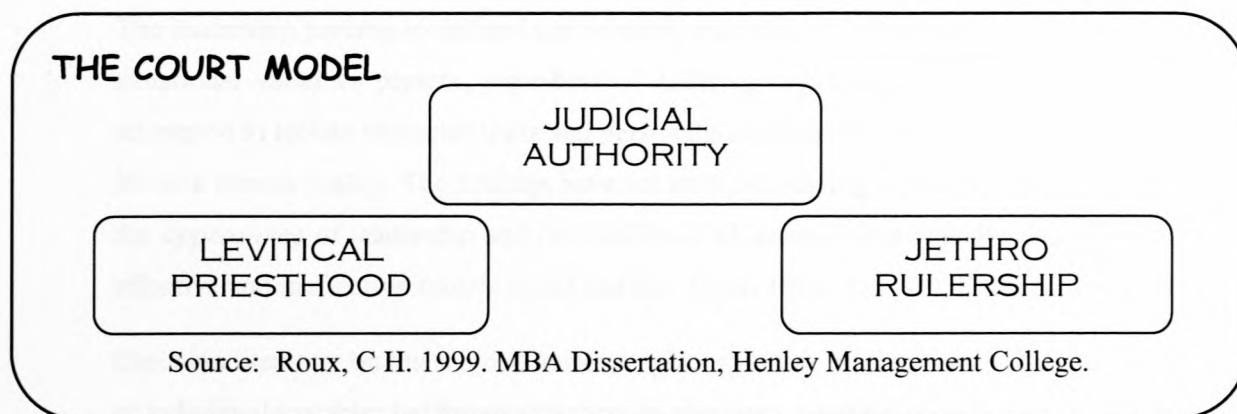


Figure 2.16: Old Testament Rulership

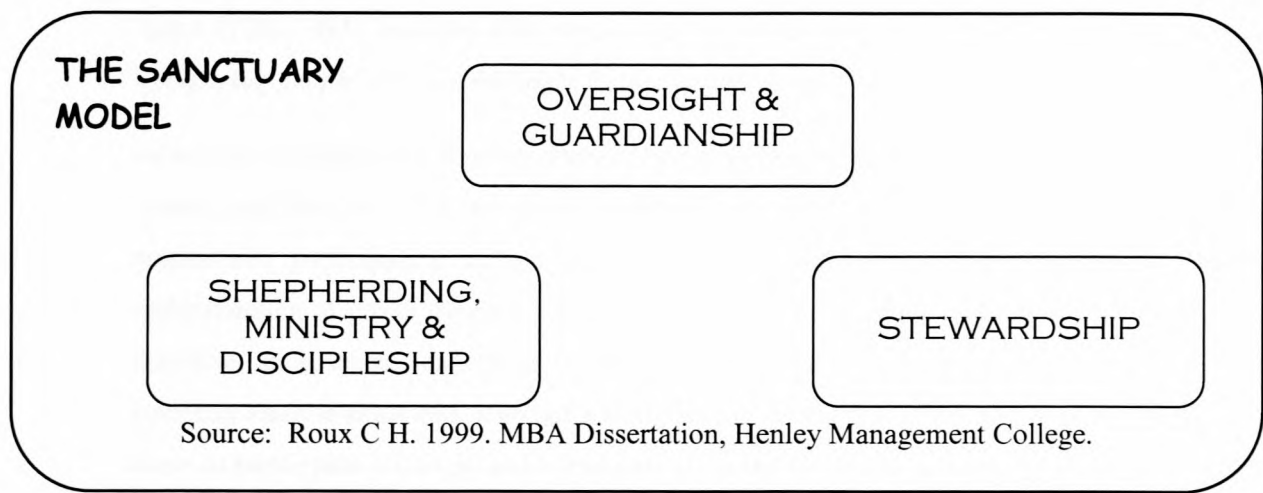


Figure 2.17: New Testament, Congregational Leadership

2.5.11 Leadership Theory Applied To The Church

Leadership for churches must be seen as a special case of theory and practice, that whilst not differing fundamentally from what the field of behavioural science and social research has contributed, presents an additional “*divine heart-shaping*” dimension (McNeal, 2000: 31), that defies spurious empirical explanations. Leadership of congregations cannot be explored without cognisance of the role of *unctioning*, the special calling, preparation, and gifting by God of a leader that does not feature in the research work of social and behavioural scientists. This dissertation has limited its purview to the question of appropriate *leadership style* for **guiding congregational change**, and is not a treatise on leadership in the full context of spiritual guidance and worship in local congregations.

2.5.11.1 Leadership Defined

Management writers are generally agreed that *leadership is **the process** of influencing the activities of an individual or a group in an effort towards goal achievement in a given situation.* The leadership process so defined can be seen as a function of the leader, the follower/s and other situational variables present, regardless of differing organisational contexts. Researchers have attempted to isolate character traits and personal variables that define leadership not as a process, but as a human quality. The findings have not been convincing, and at best more accurately predict the *appearance* of leadership and the *likelihood* of success than actually distinguishing between effective and ineffective leaders (Lord and De Vader, 1986, 402-410; Robbins, 2001: 313).

Christian literature on the subject, however, places greater emphasis on leadership as a distinct set of individual variables led foremost by vision, charisma, personal piety and spiritual maturity, than on situational factors and process skills. Although character traits of integrity, trustworthiness, courage, and perseverance engender trust and respect in others, they are not sufficient to ensure the *willing* and confident participation of followers towards required objectives.

Terry (1960: 493) includes this variable in his definition that, “*Leadership is the **activity** of influencing people to strive **willingly** for group objectives.*”

Given the voluntary and tenuous form of social collectivity that congregations are (dealt with in depth under Section 2.5.5) to employ anything less than a democratic style that sets in place an empowered, participating community of leaders, to guide a willing congregation with adequate understanding of group dynamics and success factors, local congregations cannot be strategically effective. In essence, leadership is about leading, about skills and characteristics required to correctly analyse situations, map out action plans with others and to persuade, inspire and motivate them to participate willingly and meaningfully in the accomplishment of shared goals. If leaders do not have a good comprehension of the dynamics of a situation, a plan to bring about changes or goals, and the confidence and willing support of followers, then they cannot be described as leaders.

Leadership is an amalgam of specific skills, characteristics, behaviours and methods needed to achieve things with the consent of others. The dynamic of leadership occurs as a process and not a single act. In his book “Effective Church Leadership,” Callahan (1990: 35-58) offers four leadership styles based on four world views and his fourth model proposes that “*Life is a process and leadership is being an enabler.*” This style of leadership sees life in development stages and the leader focuses on enabling people through the growing process. He states, “*good leadership is proactive, intentional and missional.*” Bornstein and Smith (1996: 281-292) concur, “*leadership is an ongoing process – not an event, not the implementation of a program, and not simply the articulation or inspiration of a great idea*”. They go on to argue that “*it must be understood to be an episodic process and that the process is driven by vision – typically the vision of the leader.*”

A definition of leadership must therefore include this dynamic of **a process aimed at goal accomplishment**. It is this goal dimension of different situations that determines the role that leadership plays, the justification for its application, whether in an organisational or social context. It is the reason why leadership is called for.

2.5.12 Towards a Model of Leadership for the Church

Leadership is a dynamic, interactive phenomena that appears to be associated with certain purpose accomplishing outcomes that otherwise might not have occurred if it had not been present. In short, leadership seems to be that *distinct, catalytic set of variables* that initiates purposeful action and accomplishes things in the midst of many other complex variables. Simplistic, stereotypical views abound and are popular. However, these do not adequately explain the process, or account for all the variables present in different purpose accomplishing situations. The existence of popular leadership attributes and behaviours in one goal-accomplishing situation do not always convincingly explain leadership effectiveness in another, or even predict it as an outcome. This can be ascribed more to situational variables (Heresy and Blanchard, 1996: 117) than to the under- or over-estimation of the leader’s attributes and abilities.

Research has also shown that there is no *ideal* leadership style or set of traits (Gibson, Ivancevich, and Donnelly, 2000: 280) and that the relationship between the task within any given organisational context, the ability or task preparedness of the followers, the qualities of the leader, the culture and the goals of the organisation all interplay in a leadership dynamic that influences action and behaviours in both the leader and followers. The relationship between all the situational variables and the interactive process that occurs to bring about desired behaviour and outcomes can be described as the leadership dynamic that occurs, and this in itself represents a further dimension.

Given this multidimensional reality that exists whenever leadership is demanded and exercised, the model depicted in Figure 2.18 will help to abstract the key elements involved.

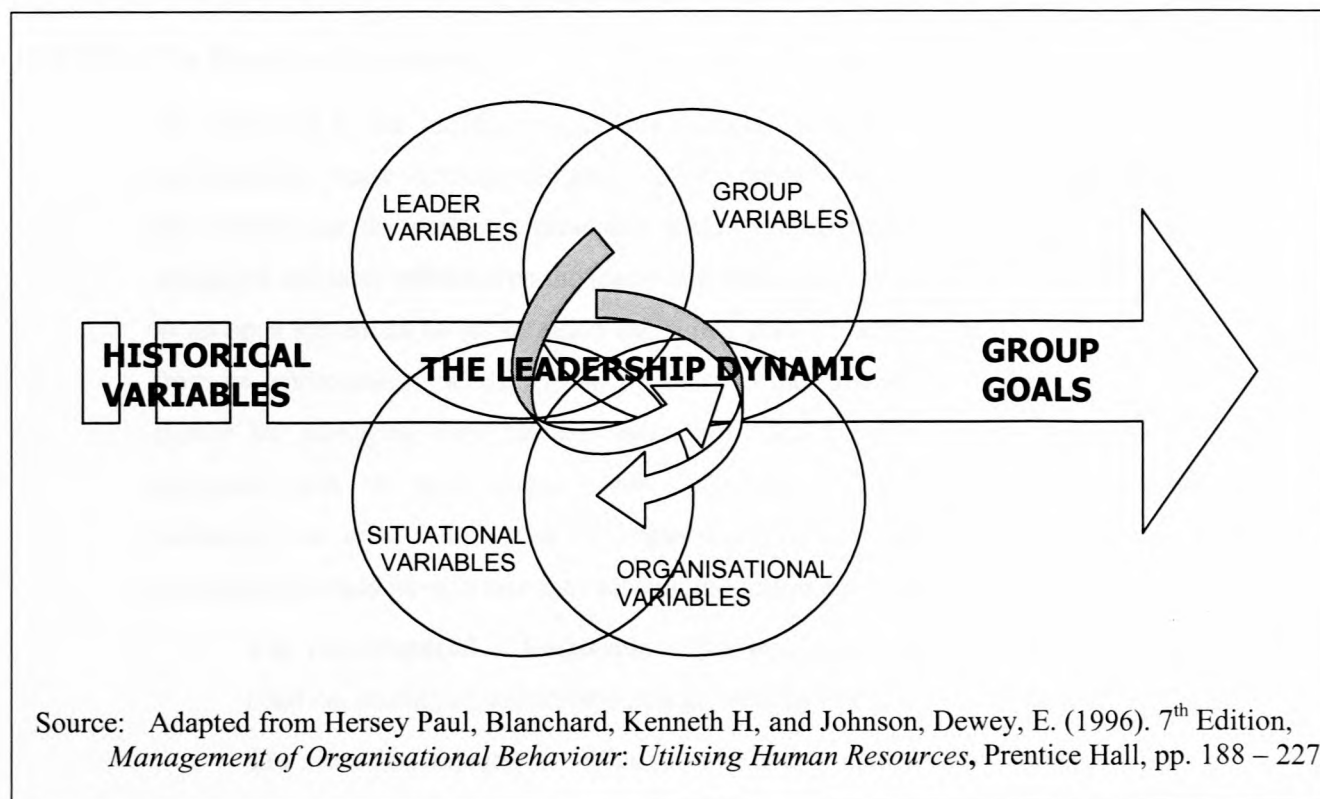


Figure 2.18: A Multidimensional Model of Leadership

All organisations possess leadership skills to some degree at various levels, and it is generally acknowledged that leadership is often found to be their most scarce and valuable resource. The use and application of leadership, as with all other resources of capital, material, information, technology and people, must comply with economic demands for effectiveness *and* efficiency. The evaluation of effectiveness can only be performed against the purpose, goal or objective for which it was mandated and efficiency can only be measured in terms of cost in time, resources and human motivation absorbed in the process. The situational leadership model and approach developed by Hersey, et al.¹⁵ presents a powerful predictive tool for measuring leadership performance as it highlights all the variables that would need to be taken into account in any

¹⁵ The applications of leadership under diverse conditions and for a range of organisational purposes such as managing transformation and growth phases, motivating people and modifying behaviour, are fully explained by Hersey, Paul, Blanchard, Kenneth, H and Johnson, Dewey, E, *Management of Organisational Behaviour*, 7th Edition, Prentice Hall, 1996.

leadership-demanding situation. The applications of leadership fall within three broad roles in an organisational context:

1. **Leading change.** This requires strong visionary, future directed behaviours focused at long-term problem solving goals. In Section 4.8 the importance of this leadership role is dealt with in greater depth.
2. **Leading operations.** This application is focused on performance management goals and the maintaining of organisational capability and momentum.
3. **Leading crisis.** Involves short-term problem solving behaviours and the goal is predominantly that of reducing risk to the organisation presented by the organisation itself or by its external environment.

2.5.12.1 The Situational Dimension

As explained in the introduction of this section, leadership is a dynamic, interactive process influenced by many variables and not simply by the behaviour or character of the leader alone. In this section all the variables presented within the context of an organisational situation are identified and their influence on the leadership dynamic examined. Any organisation must be seen as an open system as no organisation exists in a state of perfect equilibrium, remote and isolated from its environment. Kotler (1994: 8) refers to the successful modern day organisation as “*a system for managing core business processes*” and he goes further to emphasise that these processes exist “*to meet human needs and wants.*” The situational dimension confronting leadership can arise from within the organisation or its external environment or both and any intervention would have to take into account the following factors:

- **The role required of leadership.** This would depend on the management dilemma and need i.e. leading organisational change, leading operations or leading crisis.
- **The situation objectives.** What must be accomplished and by when. Objectives or goals must be identified, communicated and agreed upon and must be described as deliverables – end results and not activities. This provides the mandate and scope of a leadership intervention process.
- **Stakeholders’ expectations.** Goal accomplishment can be frustrated or even blocked by parties not included in the situation analysis or planning. The views and concerns of all key stakeholders must be taken into account.
- **Power of the leader.** Although these are explained more fully in the section on the leadership dimension, the power base or bases a leader may have to influence others with is largely determined by the situation. Whilst the leader may be able to bring *personal power* in the form of information, specialist skills and leadership style into the situation, *positional power* will derive from his formal status in the organisation. This refers to his legitimate authority to sanction, coerce, reward or discipline the individuals with and through whom he is expected to accomplish situational goals.

- **Organisational culture.** Culture is a multidimensional, multifaceted phenomenon of organisational life shaped over time by a complex, integrative process of shared group learning. What this generally implies for members of the organisation is “*The way we do things around here*” (Deal and Kennedy, 1988: 4). Organisational culture thus exists as a predisposition towards actions and behaviour acceptable to the group created by the set of shared underlying basic assumptions, a history of shared experience and shared, espoused values, rules and norms within the organisation (Schein, 1992: 3-15).

The importance of culture for a leader is knowing both the formal and unwritten rules and codes for dealing with issues in an organisation. It also has crucial implications for managing change, especially transformational type, complex change programmes. This aspect is covered in Section 2.5.16. Deal and Kennedy (1988: 17) explain that one of the major reasons why people fail when they leave one organisation for another, is not necessarily their level of competence, but not being able to read the new culture correctly. Obtaining successful and effective outcomes for leadership interventions that include group satisfaction with both results and the process will therefore require a deep understanding of the cultural variables present in any given situation.

- **Complexity of the task.** Highly complex situations require greater diagnostic skills and may necessitate in-depth analysis, expert opinion or advice and a high degree of thoroughness and care. Anxiety and frustration levels among stakeholders will impact the leader’s behaviours and direct his actions towards both task and relationship needs. Attempts to reduce a complex organisational reality to a few simplistic views will merely result in a loss of confidence in the leader and his ability to develop effective solutions.
- **Consequence of non-performance.** This is related to the complexity of the task in that it adds a tension element to the difficulty factor. The organisation’s view on the perceived risk of underperformance or failure may determine the formal power a leader is given to deal with any situation. This will also influence the choice of leadership style a leader may apply. A leader will view a high-risk situation differently, particularly if credibility, career advancement or reward is dependent on a successful outcome.

2.5.12.2 The Leader Dimension

This is the domain in which traditional and popular Christian literature and thinking largely believe that the pivotal forces and determinants of leadership effectiveness resides. Whilst leadership action and behaviours do occur as a result of the choices leaders ultimately make, it is arguable whether their choices are shaped more by their own belief system, confidence, integrity and competence than by the extrinsic factors surrounding problems and issues. In the final analysis leaders *are accountable* for their decisions and both reward and penalty are frequently determined on this basis. Yet rarely in an organisational context are leaders in control of ***all the variables*** impacting a situation to the degree that they can be held *fully responsible* for decisions taken. Historical decisions taken prior to an event, a risk averse culture, ambiguity, poor

information, adverse environments, organisational politics or inadequate sources of organisational power can severely constrain the options and final effectiveness of even the inherently most capable leader. Leaders do, however, bring intrinsic factors to bear on the interventions they create and these are discussed as follows.

□ Vision

Kotter (1996: 68-71) describes vision as *“a sensible and appealing picture of the future with some implicit or explicit commentary on why people should strive to create that future.”* He states that a good vision serves three important purposes:

- It simplifies hundreds of more detailed decisions.
- It motivates people to take action in the right direction.
- It helps co-ordinate the actions of many individuals in a fast and efficient way.

Carnall (1995: 112) maintains, *“to achieve effective change, which by definition upsets the status quo, leadership must elevate analysis over consensus and provide the capacity to create systematic plans through vision and creativity.”*

In dealing with the psychological process of acknowledging and accepting the need for organisational change, Schein (1992: 298-301) explains with equal clarity, *“once a leader provides a vision that permits the organisation to see a way to solve the problem, the process of change can proceed very rapidly.”*

He adds the caution though that, *“Without a period of prior disconfirmation it is not clear that a visionary leader would be given much attention.”* This introduces a contingent variable to the effectiveness of visionary leadership in that without sufficient disequilibria and serious discomfort to create **a motivation to change**, members of an organisation may not accept the way out offered by its leader.

Schein's authoritative work, building on the fundamentals of change in human systems first presented by Kurt Lewin (1947, 1952), confirms the complex and dynamic nature of leadership in the context of organisation.

□ Motivation

Schein (1994) states that to understand what a person is doing in a given situation and why, we must seek to understand the person's *definition of the situation*. He goes on to explain that **motives are tied to particular situations**, and we cannot assume that the same motives apply to all people at all times in all situations. Human nature cannot be simplistically regarded as fixed with a single set of motives that operate the same way in all people (Ibid, 42-43). Elsewhere (1992: 126) he explains that this human variability is a reflection of ongoing change:

- In their life cycle, in that motives may change and grow as humans mature.
- In social conditions, in that humans are capable of learning new motives as may be required by new situations.

He further proposes that **pride and dignity** are powerful feelings and the desire to maintain dignity or “face” may be a far more powerful motivator than the needs for power, achievement, security and self-actualisation (1994: 42-43). Whatever the situation may be that a leader finds himself intervening in, it must be considered that **personal motives and needs** will play a significant role in shaping her or his decisions, actions, behaviours and style once the person has formed their definition of the situation.

Robbins (1983: 130-134) adds that individuals, whether consciously or unconsciously, act so as to maximise their own self-interest. This he argues, does not exclude the fact that many people’s self interest is to help others. Doing something for someone else may appear to be unselfish, but to the individual engaging in the behaviour, the act is satisfying some need, he says. Although people may act in ways that appear irrational, their behaviour is totally rational and consistent with what they believe is, at the time, in their best interest. (Ibid: 133) Whilst this view may seem unduly cynical, the counterpoint that people are generally capable of taking decisions for the greater good regardless of personal consequences for themselves, is equally hard to assimilate. Robbins proposes that the reason for this is that “*direct, self-serving behaviour has a socially undesirable flavour.*”

Helping others, working for a cause or to please others is seen as “*other-directed*” behaviour rather than “*self-directed*” even though the other-directed behaviour is in fact self-serving. “*Other-directed people are not any less self-serving*”, he contends, “*but they do appear to be less selfish*” (Ibid: 134).

The intervention of leaders, especially strong visionary leaders, will tend to be consistent with **their vision of the future, desired condition of the organisation** and therefore it can be posited that their decisions and actions will logically support the vision they harbour. In the final analysis, however, the issue is not whether a leader’s motives are based on overt self-interest or not, but whether the mission, shared vision and agreed objectives of the organisation are being furthered by his or her actions.

□ **Personal power**

Leaders who are able to influence followers by virtue of their legitimate position in the organisation have *positional power* (French and Raven, 1959). Individuals who derive their ability to influence others from their competence, personality and style are considered to have *personal power*. According to Etzioni (1961), some individuals with positional power have the ability to operate with personal power as well.

Personal power according to Hersey, et al. (1996: 232) is the extent to which people are *willing to follow* a leader and therefore in an organisational context comes from below. They explain that as followers gain trust in a leader and see that their own and the group’s goals can be satisfied by the leader’s goals they become willing to commit to that person. Because leaders are not able to take this influence they may have in one situation and automatically exercise it in another totally different environment, “*personal power is not inherent in the*

leader” says Blanchard. It exists because it is given from below. Personal power is a volatile kind of power, it can be earned and it can be taken away. Bardwick (1996: 131-139) states that a psychological bond develops when leaders inspire confidence in their followers. “*They lead*” she says, “*because they convince others that they understand the issues better than anyone else.*”

Leaders generate hope and conviction in their followers who perceive them as people with courage, persuasive conviction, solutions and who act decisively.

Bardwick’s (Ibid: 134) explanation of a psychological bond emphasises the principle of personal power being given from below and she points out, “*leaders evoke emotional connections in followers only to the extent that the followers are emotionally needy.*” The condition of emotional neediness, or the desire for leaders according to her, results from conditions of change, crisis and urgency.

With no sense of emergency or urgency, leaders do not have to be special and they do not have to generate an emotional following.

This precondition of follower receptiveness is also explained by Schein (1992: 298-302) as, “***enough disequilibrium to force a motivation to change.***” Under comfortable circumstances, which are earlier described as operational, people are content with the status quo and leaders are simply people who occupy positions that have power. Bardwick (1996: 132) adds, “*anyone in those positions is seen as a leader irrespective of what he or she does.*”

Many of the inherent attributes that can assist leaders to obtain personal power under certain conditions have been mentioned, but it must always be borne in mind that even the characteristics and behaviours that evoke a strong emotional following in a particular situation may not, for many different reasons, be effective under other circumstances.

The powerful charismatic following that Col. T.E. Lawrence (of Arabia) exercised in the desert under fiercely hostile conditions of war, gave him no power in the corridors of British military headquarters or with international diplomats. There are many widely acknowledged sources of personal power in individuals, most of which fall under two broad categories:

□ **Credibility**

The views and insights of some of the world’s most acclaimed leadership experts – authors, consultants and executives alike, clearly reveal that this quality is an imperative for effective personal power. “*Successful leaders of the future must be personally credible*” according to Ulrich (1996: 209-219). “*Credible leaders have the personal habits, values, traits and competencies to engender trust and commitment from those who take their direction.*” Bornstein and Smith, (1996: 283-284) state, “*real leadership occurs when followers choose to follow their leader out of a belief in them.*”

They present six components, six C's of leadership - credibility, conviction, character, care, courage, composure and competence, without which potential followers will not allow themselves to be influenced. Research by Kouzes and Posner (1995) into most admired leadership qualities reveals that *"more than anything, we want leaders who are credible. We must be able to believe in them. We must believe that their word can be trusted, that they are personally excited and enthusiastic about the direction in which we are headed and that they have the knowledge and skill to lead."* They call it the first law of leadership – *"if you don't believe in the messenger, you won't believe the message."*

Many leaders fail in this crucial area and lose influence over others who withdraw the personal power given to the leader as his or her credibility diminishes in their eyes. Loss of credibility occurs mostly over attributes such as core values, beliefs, principles, consistency and trust.

Conger (1998) proposes that now more than ever, persuasion is becoming the language of leadership and in setting out ways to improve leaders' skills of persuasion, *"credibility based on expertise and relationships can be a major factor in developing persuasive ability. People with high credibility – that can be trusted to listen and to work in the best interest of others, that have consistently shown strong emotional character and integrity, that is, they are not known for mood extremes or inconsistent performance, have an edge when going into any persuasion situation."* Kotter (1996: 95) affirms this and says, *"Often the most powerful way to communicate a new direction is through behaviour. When leaders are seen acting out the vision."* He adds, *"a whole set of troublesome questions about credibility and game playing tends to evaporate."*

Credibility engenders trust, and building trust in organisations, writes Max De Pree (1997: 134), *"has become a chief responsibility of leaders."* De Pree's thinking on leadership qualities is of particular value to Church leaders. A Christian, world renowned author, member of the Peter F. Drucker Foundation for Non-profit Management, with over forty years' of experience in the corporate world and almost as many in the non-profit world – his insights are rich with warmth and wisdom.

"To be effective and productive, followers must be able to trust and be trusted." he counsels. *"Leaders quickly learn that followers set standards to be met before trust is granted. Perhaps that's a reason trust is so precious in organisations: it cannot be bought or commanded, inherited or enforced. To maintain it, leaders must continually earn it. A position of trust is not a lifetime sinecure"* (Ibid: 123-125). These simple but profound words provoke the question how does a leader create trust in followers, given the complex, multidimensional, multivariate nature of human and situational dynamics that exist within organisations.

With insightful simplicity De Pree concludes, *"Trust grows when people see leaders translate their personal integrity into organisational fidelity. At the heart of fidelity lies truth telling and promise keeping."*

Any assumption that Church leaders are models of integrity, heading stable organisations of unquestionable fidelity based on the truth that Christian leadership is a calling and gifting and that the Church is the *body of Christ*, empowered by the Holy Spirit and inhabited by Christ Himself (Romans 8; 9-11), must wilt in the face of the contradiction between the spiritual authenticity and human frailty and duplicity which exists in so many Churches as Callahan, Schaller, Hull, Bloomer, and Wagner have so sadly described.

Given the elusiveness of trust in organisational relationships and the uncompromisingly transparent journey of personal involvement required for credibility and therefore trust to be established, it is no wonder that many leaders resort to positional authority to accomplish goals. There is no doubt that followers are affected by their perceptions of a leader's ability to reward, promote, sanction, veto or punish and therefore positional power has the potential to elicit compliance. It is important to note the role of *perceptions of followers* of the power they believe their leaders to have. Whether the power is enacted or not, it is the *perception* held by followers of the leader's authority to impose costs, penalties or some other consequence that secures their effective performance. **Legitimate, positional power is therefore a potential, a latent force** that does not necessarily have to be used to influence others.

The question of which base of power, positional or personal, is more desirable and effective must take into account the situational and follower dimensions. However, Hersey, et al. (1996: 233) explain that although personal and position power are distinct factors, they comprise an interacting influence system. *"It is not sufficient just to have either position or personal power alone – you need to work at gaining both."*

Church leaders should ultimately have authority based on their **spiritual leadership**, not on their organisational power, and Peck (1993: 245) offers a deeply challenging definition of such spiritual power - *"the capacity to influence others by the loveliness of one's being."*

The thinking of Bornstein and Smith (1996: 181-292) provides a thoughtful and challenging summary of the conclusions presented in this section:

"Those attempting to understand and practice leadership within today's changing environment must keep in mind that the leadership process is both intentional and based on influence – a process far different from positional power, manipulation, or coercion. Rather with intentional influence, individuals rely on personal power and credibility to change and affect people and their environments. Real leadership occurs when followers choose to follow their leaders – out of belief in them and their articulated vision."

□ **Capability**

The second broad category of influence from which personal power is derived, is the capability of individuals to produce the technical skills required and expected in leadership demanding situations.

Leadership capability encompasses the knowledge, qualifications, skills and experience individuals have and their intellectual, adaptive and communication abilities. The first set of qualities allude to what they are potentially capable of – what can be expected from them, and the second set refers to their ability to relate to, draw from and apply this potential resource. Within organisations there could be any number of candidates with an appropriate level of competency in regard to the first set of qualities. Among them will only be a few who could be considered to deal with a particular situation by virtue of their ability to play a leadership role – *to influence others to willingly follow their direction and to strive for the accomplishment of the situational objective*. We have seen that the first and fundamental criterion is credibility, but capability and credibility are not distinct forces. They interact continuously during the process of and in the dynamic of leadership. Whilst credibility is predominantly a function of character and values initially, the followers must have some knowledge or experience of the leader's competence to complete the bond of trust at the start of the relationship.

All may become well to begin with - the leader has been accepted, sufficient credibility exists, and the group is willing to be led in the particular situation. The determining factor that then comes into play is the ability of the leader to do the right things with and through the group that will accomplish their objectives.

There will undoubtedly be many things that will have to be done, depending on the situation, and the actions of all individuals as well as the resources used will depend mostly on the leader's definition of the situation. Hersey, et al. (1996: 9-10) identify three leadership competencies essential for leadership effectiveness:

1. Diagnosing – Is a cognitive or cerebral competency. It is the process of abstracting, analysing, categorising and understanding the situation, identifying all its variables *and* their relationships – what it is now and what it is required or expected to be in the future. The difference between the two situations represents the problem to be solved. It is for the very purpose of resolving this discrepancy, that the other competencies of behavioural and process skills are applied. At this point, the multiplicity of factors involved in the bond of trust at the start of the process of arriving at an understanding of a situation and the risk of forming a flawed definition of a situational reality need to be considered. Whilst diagnosing is indeed a cognitive skill, the analytic and conceptual process can be influenced by intrinsic factors such as health, confidence, assumptions, stress, insight, attitude, experience and perception. The quality of the diagnosis will also be impacted by the quality of information available, the degree of information not present and the assumptions, perceptions and judgments of others.

This multiplicity of contingent variables will have a telling effect on the diagnosis of the leader, albeit a subconscious one, and therefore his eventual definition of the problem - the “reality” of the organisational predicament.

The defining of the ontological dimension of an organisational dilemma, can in itself be the matter of a power play. Chambers (1997: 76) refers to power as a disability when leaders seek to “*impose their realities and deny those of others.*” This problem is also discussed under Section 2.5.15.

2. Adapting – Is a behavioural competency. It is the first response of a leader as a result of the problem diagnosis and leads to the managerial functions of planning, organising, motivating and controlling. The leader swings into action and brings human, technological, informational and financial resources into concert to solve the problem defined.

The integrative process of applying organisational resources in a predetermined, scheduled and controlled approach to accomplish new or different things is known as *project based management* (Turner, 1993).

This function of leadership is dealt with in more depth in Section 2.5.17.2.

3. Communicating – Is a process competency and refers to the ability to communicate effectively through multiple channels such as plans, minutes, memos, reports, letters and verbally in groups and one-on-one situations. Process skills include the ability to *continuously communicate* in a manner that ensures consistent alignment with purpose and objectives. As explained in previous sections, the communication of a compelling vision is one of the most distinctive abilities that distinguish leaders from others.

With the passage of time, as leaders repeatedly apply themselves to the process of diagnosing situations and implementing decisions, their skill in these competencies will either reinforce the trust placed by followers in them or lead to a diminishing of the personal power which they initially commanded. If the leader started as an unknown quantity and did not receive the group’s respect from the outset, positional power and headship (Holloman, 1968, 1986) may be all influence that can be exerted until true credibility is gained through competence that is demonstrated, experienced and acknowledged by followers.

For leadership to be truly effective, both credibility and capability must exist, and while sheer capability may carry the leader for a much longer season, to lead without credibility is no more than vain coercion.

2.5.12.3 The Follower Dimension

From the preceding synopsis of the situational and leader dimensions, it can already be seen that followers are not mere quiescent subordinates without any choice but to submit to appointed masters. Many unenlightened leaders, including pastors, have found to their dismay and often their failure, that loyalty and obedience are not predictable, or an inevitable consequence of leadership. The sheep do not always docilely follow the “shepherd.”

This can lead to great frustration, particularly for those who have consistently performed successfully as leaders in other organisations or with different groups.

The conclusion that subordinates lack respect, and are unreliable or incompetent is simplistic and serves only to worsen matters. When a new leadership action runs into difficulty with a group through whom a leader has hitherto enjoyed a sustained period of support and successful accomplishment, serious questions begin to arise in everyone's mind. It is in these inexplicably anomalous situations where the value of the Situational Leadership model as a **diagnostic tool** can be demonstrated.

Situational Leadership (Hersey, Blanchard and Johnson, 1996) is based on an interplay between:

1. The amount of guidance and **direction** (task behaviour) a leader gives;
2. The amount of socio-emotional **support** (relationship behaviour) a leader provides;
3. The **readiness** level that followers exhibit for performing a specific task, function, or objective.

When groups and individuals proceed through sequences of related activities that comprise familiar work, or at least work that they have been trained to perform, their ability and willingness is not challenged to any significant degree. However, as soon as the nature or difficulty of their assigned work changes, an element of uncertainty is introduced which can create discomfort within the person or the group as a whole.

If left unrelieved, and the unfamiliarity and complexity of required work increases, confidence and therefore the willingness of followers to engage in the new work, will diminish. The leader cannot automatically resort to leadership behaviour that was effective in previous situations involving the same group or individuals. The motivation level and therefore task readiness of the leader's followers has changed. The fact that the personalities of the people may still be the same, as would their values, principles, norms, and character attributes, may puzzle the leader even more.

In the section on organisational conflict and politics, the postulate is made that the potential for politicking intensifies with uncertainty, and unless the leader is able to correctly discern and read the situation, he may unwittingly become solely responsible for any dysfunctional conflict that emerges.

Up until now it has been emphasised that **readiness is a task specific condition** in this context, and not related to personal attributes of individuals. However the leader will nevertheless have to deal with all the human variables such as attitudes, values, beliefs, norms, perceptions, assumptions and expectations that individuals will bring into any organisational situation. These will largely have been shaped outside the organisation and prior to joining it, which leaves little chance of success at changing people, particularly on their deeply rooted beliefs and value systems.

If there is a single area in which leadership of congregations has fallen abysmally behind contemporary understanding of organisational behaviour, it is in the dimension of group dynamics. Unlike the metaphorical sheep of Scripture, people tend to selectively form or join groups to which they are attracted, or wish to belong, for a variety of reasons. In many churches the desire of people to retain their individuality is peremptorily regarded as pride and confused with individualism. This view is no more evident than in the imposition of “Christian music” that totally disregards personal preference for other forms of music. Horton observes (2002: 110-112) that in much of contemporary Christian music, “*the style is on par with commercial jingles... and is flat and one-dimensional*”. In some charismatic churches the style is not even what could be described as “imitation pop,” but closer to sheer hard rock; ostensibly to attract youth into such churches.

A further nescience of group behaviour demonstrated by many churches is the arbitrary selection of small group membership by leaders on the grounds of the “equality before God” - Christian egalitarianism.

The entire concept of “cells” that proliferated so successfully in the Pacific Rim was not seen in context of the social cultures and other contextual variables of those countries and introduced with such fervour and imperiousness elsewhere that many congregations reportedly experienced disintegration. Admittedly lessons learnt have moderated approaches, but the “Acts 2” schema of the “ideal” church still permeates modern church formation thinking, again without consideration of the cultural, situational, political and other socio-historical circumstances prevailing at the time.

The vibrancy and essence of the early church formation is confused with its social shapers and many attempts to recapture the spiritual power prevailing at the birth of the Christian Church are no more than simplistic replications of its mechanics. Church Growth Theory reflects this aetiological emphasis in its absorption with the quest for historical, Biblical patterns.

More so than in any other form of human community, the produce of local churches is celebrated as being the work of a **body**, and individual accomplishment is piously depreciated. Ironically, whilst secondary, support functions and processes are well routinized and formally assigned to specific people, the more important primary processes occur sporadically and with little regard for formal organisation. Routinisation of the core, human change functions of evangelisation, conversion, follow up, socialisation, discipling, teaching, counselling and equipping is rare among local churches.

One form of primary, *human change function* making the transition from adhococracy to routinisation is the small group/home cell concept, but few congregations are free of the dissent, and low levels of attendance that characterise these meetings if their goal becomes anything more than to provide opportunity for social interaction.

Research shows that without a purposeful and structured approach, the emergent dynamics of groups can hold dysfunctional implications for congregational cohesion, solidarity and performance.

Obtaining high levels of performance out of spontaneously convened, informally led groups of dissimilar composition, applying non-standardised methods and behaviours, requires considerable leadership skills and a useful understanding of group dynamics. The relevance to congregations, and importance of understanding the psychology of group interactions cannot be spuriously disregarded in the pious belief that Christians, as human beings, somehow do not experience psychological needs and tensions.

Left unaddressed, the variables of leadership style, diverse value systems, group norms, disparities between individual and group expectations and goals, and pressures for conformity can result in forms of “*pseudo-consensus*” (Peck, 1993: 311-312), or what Goleman (1999: 23) describes as “*shared illusions*,” created sub-consciously by “*the mind’s inattention to painful truths that shields us from anxiety*.” These “*shared illusions*,” says Goleman, create a “*consensual reality*” rather than an objective reality.

2.5.13.1 Psychological and Emotional Factors Underlying Group Behaviour

Research and studies by Asch (1951, 1956), Sayles (1957), Bion (1961), Feldman (1984), Hackman (1992), Schein (1994), Bond and Smith (1996), Williams and O’Rielly (1998), and even the earliest study of crowd psychology by Gustave Le Bon (1895/1960) are but a few that have contributed a great deal to modern understanding of the psychology, dynamics and behaviours of individuals in groups and of groups themselves. These studies and their implications are dealt with progressively as they are introduced in the literature review, but the structural variables that explain and predict so much of group behaviours which their findings have identified, are the following:

- | | |
|----------------------------|------------------------|
| 1. Effect of leadership | 7. Size |
| 2. Psychological contracts | 8. Tasks and Processes |
| 3. Roles | 9. Cohesiveness |
| 4. Norms | 10. Solidarity |
| 5. Status | 11. Conflict |
| 6. Composition | 12. Performance |

The submissive, egalitarian, “*sheep*” view of complex, diverse human beings takes little account of these variables, inevitably with counterproductive outcomes.

Wilfred Bion’s (1961) basic assumption theory in which he identified three types of basic assumptions, each with a characteristic set of behaviours and emotions that describe unconscious elements of group interactions, is of significant importance to understanding congregational leadership and behaviour. According to Gabriel, et al. (1999: 124), Bion’s work has proved to be

one of the most theoretically robust and heuristically useful set of ideas in depth psychology. He identified three types of basic assumption groups:

1. **baD**: Basic assumption dependence – in which the group experiences an excessive dependence on the leader, submissiveness, fear of exclusion and general feelings of powerlessness. The leader is regarded as possessing almost supernatural powers to protect the group and make its decisions. The group members in contrast are without knowledge, essentially powerless and dependant on that leader.
2. **baF**: Basic assumption fight/flight – where the group acts as if there is great danger that must be attacked or fled from, and involvement with the group offers safety and refuge.
3. **baP**: Basic assumption pairing – In which the group holds excessive, hopefulness in a fantasized future in which all its problems will be overcome by the emergence of a messianic saviour or reparative condition such as world peace.

More recent work has served only to add refinements to Bion's theory, however, Turquet (1974) has added a fourth basic assumption group, "*one-ness*." Under the grip of this basic assumption "*members seek to join in a powerful union with an omnipotent force, unobtainably high, to surrender self for passive participation, and thereby feel existence, well-being, and wholeness*" (Ibid: 157). In more recent studies Lawrence, Bain, and Gould (1996) have identified a fifth basic assumption of "*me-ness*," which is almost the opposite of the basic assumption "*one-ness*" which is a denial of the value or existence of a particular group, because all groups are seen as impure, contaminating and oppressive.

The inability of basic assumption dependence (**baD**) groups to deliver on group tasks and their proclivity to irrational and regressive behaviours in the face of conflict is of particular concern for charismatic congregations with strong, dominant, high power need leaders (McClelland, 1975, 1980) seeking submissive "Biblical" obedience. This is potential for dysfunctional political behaviours and is examined further under Section 2.5.13.3 dealing with group effectiveness.

Gustave Le Bon (1885), (1960) first proposed that crowds are psychological entities in their own right, more than a collection of individuals. At the heart of his theory are two ideas: first, that the individual's mental processes are radically altered when he or she finds him or herself as a member of a crowd, sharing the emotional experience of others; and secondly that within crowds, "*emotional and unconscious forces predominate against the forces of reason.*"

Freud (1921: 147) added that the shared emotional experience of group members comes from a shared identification with the leader. Each group member identifies with the leader, who is placed in the individual's ego-ideal; in so doing, each individual identifies with all other group members, who share the same relationship with the leader as themselves. Daniel Goleman (1997: 192) describes this form of group bonding as "*a vertical axis of cohesiveness.....in which high power motivation leaders respond well to ingratiating subordinates.*"

The relevance of, and concern with basic assumption theories and other group psychology effects to church groups, is that what dominant charismatic leaders often take to be authentic bonds of cohesiveness, conformity and support, could actually be pseudo responses shaped more by subconscious, individual development factors than by authentic shared values or a belief system.

Cohesiveness is important because it has been found to be related to the productivity of groups (Evans and Dion, 1991). Robbins (2001: 237) says that the relationship of cohesiveness and productivity depends on the performance related norms established by the group. If performance related norms are high, a cohesive group will be more productive than will a less productive group.

But if cohesiveness is high and performance norms are low, productivity will be low (Ibid: 237).

In Bion's (1961: 157) studies, he observed that a basic assumption dependence group did not lend itself well to action and cannot deliver task. Lawrence, et al. (1966: 28-55) reported that when in "*work-group modality*" members of such groups are able to focus on and further the groups tasks, however if the groups lost cohesiveness and entered into conflict of some sort, the group lost its ability to interact with the outside world, embraced collective delusions, were unable to test its ideas against reality or to act rationally.

Leadership interfaces within organisations tend predominantly to be of a leader/group type where followers form part of a unit of some description which the leader is responsible for, and this presents additional factors of a socio-psychological nature. Robbins (1983: 200) defines a group as "*Two or more individuals, interacting and interdependent who come together to achieve particular objectives.*" For churches, the identification of the role and objectives of groups is of particular importance, as their functions, boundaries, method of formation and cohesiveness is markedly different to those within more formally structured corporations with standardised performance norms.

Leonard Sales (1957: 131-145) first classified groups into the following four types:

1. **Command Groups;** are determined by the organisational chart and are composed of the subordinates who report directly to a given manager responsible for a particular department or section within the organisation.
2. **Task Groups;** are also organisationally determined and are usually formed for the purpose of undertaking a specific assignment. Such teams are not always limited to their direct superior or his function. An example of this would be a project team drawn from various departments with a project manager over them who is not their normal superior.
3. **Interest Groups;** are formed by individuals banding together to pursue and promote a common interest, profession or ideology.
4. **Friendship Groups;** are social allegiances, which can develop inside or outside an organisation, based on mutual affection and common characteristics.

Command and task groups are *formally* established by the organisation, whereas interest and friendship groups are *informal, voluntary* associations. Individuals in organisations invariably belong to both formal and informal groups, and these will exist throughout all types of organisations because they fulfil a wide range of functions, both for the members and the larger institution.

Formal organisational functions performed by groups include;

- problem solving;
- socialising or training;
- generating new ideas;
- working on complex, interdependent tasks; and
- liaison or coordinating assignments such as projects.

The individual members of groups also bring a wide variety of personal or psychological needs with them and many of these needs can be fulfilled through the range of functions that the groups perform.

Some of the major **psychological functions** performed by groups can be examined under the following categories:

- Offering opportunities for friendship, support, and love.
- Determining our sense of identity and maintaining self-esteem.
- Reducing insecurity, anxiety, and sense of powerlessness.
- Problem solving and task accomplishment for matters of self-interest.

The question then arises whether such groups will tend to fulfil both organisational and personal functions or only one or the other, and Schein (1994: 153-165) informs that this will be determined by a variety of factors, which he arranges under the following three broad categories.

2.5.13.2 Environmental Factors

This refers to variables such as the organisation of the work which determines who will interact with whom in order to perform organisational tasks and therefore what formal groups are required in the first place. It also comprises the cultural, physical, and technological climate in the organisation. Schein points out that if groups are to be properly enabled to accomplish organisational tasks, it follows that the formal work structure should be based on “logical” groupings.

The degree to which such logically designed groups are able to serve psychological needs will depend to a large extent on another environmental factor – the management climate, which is primarily determined by the prevailing *assumptions of leaders* about how people become motivated.

This factor has significant implication for the church and could possibly explain much of the reason underlying the ineffectiveness and failure of group activities that many church leaders experience. The leaders of various churches will have different views on whether their set of organisational goals are best served by emphasising and *maximising individual performance* and growth, or focussing on *fostering group growth* and shared objectives.

A church built on Schein's (Ibid: 50-72) *social assumptions* will emphasise, encourage and foster the growth of groups, but importantly, may err in creating groupings that are not logically related to task performance.

The logical relation of structure to strategy and mission has been explained in Sections 2.5.1 to 2.5.3, and the logic of group formation proposed here, presupposes that a *strategy fulfilling structure already exists*.

If this were not so, the possibility of logical task groups existing within a strategically incongruous configuration is very real. This is the risk that the "middle-out" tendency of ad hoc Church Growth interventions run by addressing any element of the congregation assumed to be its weakness, according to the popular literature.

Whenever confronted with a leadership-demanding situation, leaders will need to be aware of limitations that may exist on the performance of their followers by virtue of an inappropriate or "illogical" grouping, which may prevent or hinder them from responding effectively to instructions.

2.5.13.3 Membership Factors

Just bringing a collection of people together and into interaction does not ensure a good working group (Ibid: 155-156), regardless of how clear the brief and attainable the given task may be. For a work group to be effective it must have **the resources** to accomplish its assigned task such as an adequate distribution of the relevant skills and abilities, and sufficient shared experience. A lack of, or insufficient **common experience** will hinder the communication necessary for a climate of trust to emerge. For work to be performed effectively, there must be **some consensus** on goals, methods, norms, values, coordination and communication among those required to complete the task.

If personal backgrounds, values, interests or relative status differentials make it difficult for **constructive communication** and therefore appropriate personal interaction to occur, it will be difficult for any group to function productively. Gibson, Ivancevich, and Donnelly (2000: 201) present a definition of a group that emphasises this mutual influence. "*Two or more people who interact with each other in such a manner that the behaviour and/or performance of a member is influenced by the behaviour and/or performance of other members.*"

Church leaders too frequently naively accept the notion of a Christian egalitarianism, which assumes that people of all attributes, ages, professions and interests are able to form effective homogenous groups because they are Christians.

1. Roles

This can be described as the behaviours, activities, and interactions that are expected from the members of any group by others in the group, arising from the roles that have been formally defined for them in the context of the organisation. Factors that determine how effectively individuals are able to perform their roles are:

- **The clarity of the role definition** and the role identity that the person develops for the position. This will result in certain attitudes and behaviours believed to be appropriate and consistent with that role.
- **The perception** formed by the individual of how one is supposed to act in a given situation, which is shaped by influences such as actual role models, books, films, television, experience and anecdote.
- **Role expectation**, which refers to how others believe the person should act in the situation.
- **The degree of role conflict** experienced by the person as a result of the divergent views and expectations held by others on the work to be performed, and the actions, attitudes and behaviours that they believe are consistent with the role. The emergence of differing views on individual role fulfilment and required behaviours can lead to internal tension and frustration within individuals that will inevitably impair the group's performance.

In congregations, the idea of "role conflict" would not be well received, however the failure to acknowledge the gifting and preference of ministry of individuals and to allow them to operate in the gifts, or to grow in their ministry is a major source of member dissonance.

2. Norms

A fourth foundational concept explaining group performance is the system of norms that the members adopt, which comprise the standards of behaviour that are deemed acceptable to the organisation. Norms clarify what members ought to do and may not do under certain circumstances and act as a means of influencing behaviours with a minimum of external controls. Formalised norms are written in organisational manuals, setting out the rules, procedures, and code of conduct for members to follow, however, in by far the majority of groups, norms are informally established over time. Most individuals and leaders do not differentiate accurately between beliefs, values, principles and norms and tend to see these as being more uniform. Issues around differences in norms can be perceived as value or belief threatening, giving rise to unwarranted levels of response. Even where groups may share the same common belief system, their norms are likely to be different.

Hackman (1992: 225-250) explains that norms differ extensively across groups, communities and societies, but they all have them. Feldman (1984: 47-53) states that groups do not establish norms for every conceivable situation, but tend to uphold and promote norms that are important to them, and he places these in four main categories:

- 1) Those that facilitate a group's *survival* - groups don't like to fail so they will look to enforce those norms that increase their likelihood of success. If a group perceives that it is being threatened by another group or individual, it will act to defend itself.
- 2) Those that increase *predictability* - of the behaviours of the group's members and enables them to anticipate each other's actions.
- 3) Those that reduce *embarrassment* - through interpersonal problems, and tends to ensure the satisfaction and comfort of their members.
- 4) Those that express their *distinctiveness* - which convey the central values and clarify what is distinctive about the group's identity. Norms that encourage expression of the group's values and distinctive identity help to solidify and maintain the group.

Goodman, Ravlin and Schminke (1987: 159) present a further three common classes of norms that groups tend to maintain which are capable of significantly modifying the performance, activities and behaviours of individual's:

- Performance norms.
- Appearance norms.
- Social arrangement norms.

3. Conformity

The third of the main determining factors presented by this study as having a significant role in the effectiveness of congregational activities, is conformity. The studies of Kiesler and Kiesler (1969) and Asch (1951) have presented considerable evidence that groups can place strong pressures on members to change their attitudes and behaviours to comply with their group's standards. The impact that groups can have on individuals is sufficient to even effect their judgement and decision making effectiveness (Asch, 1951: 177-190; Janis, 1972). However not all pressure to conform is coercive, and individuals often conform the norms and standards of important groups to which they belong, or admire, and hope to belong. Such groups are referred to as *reference groups* and are characterised as ones which members strongly identify with, are attracted to other members and the standards, image and distinctiveness of the group appeals to them (Kiesler and Kiesler, 1969: 29). Individuals may also develop a resistance over time as the group's norms become clearer, or change as the group begins to establish its identity and standards.

To imperiously trivialise and dismiss as "secular" thinking, the complex interactions of all these variables (which in essence comprise an organisation's culture) within the spiritual and sociological dynamics at work in the diverse groups within any church, may create an illusion of

“consecrated communion,” however, they do not become non-existent because it is said by some that they do not exist. Goleman (1999: 73) vividly explains the mind’s ability to shield people from anxieties through subconscious inattention of denied information by developing “*protective schemas*.” Drawing from Rhumelhart (1978), he describes schemas as “*the building blocks of cognition*.” Goleman (Ibid, 22) refers to the brain’s ability to bear pain by anaesthetising its sting through a “*general adaptive syndrome*” mechanism involving the release of endorphins - but at the cost of diminished awareness.

He states that the same protective organising principle is repeated at each successive level of behaviour through the mind’s mechanics in the makeup of character, in group life, and in society. In each of these domains, the variety of pain blocked from awareness is successively refined, from stress and anxiety, to painful secrets, to threatening facts of social life. He bases this thesis on three premises:

- The mind can protect itself against anxiety by diminishing awareness.
- This mechanism creates a blind spot: a zone of blocked attention and self-deception.
- Such blind spots occur at each major level of behaviour from the psychological to the social.

More relevant to the social and psychological dynamics of congregations and their leadership is Goleman’s (Ibid, 23, 57-73) theory that shared schemas guide group dynamics and impair collective awareness. “*Shared schemas are at work in the social realm, creating a ‘consensual reality.’ This social reality is pocked with zones of tacitly denied information. The ease with which such social blind spots arise is due to the structure of the individual mind.....their cost is shared illusions.*” The shared illusions that create a “*consensual reality*” rather than an objective reality, in which the “*real nature of things*” should become the actual situational variables to be worked with, form part of Schein’s (2002) “*learning stress*” syndrome and Kegan and Lahey’s (2001) explanation on why people really don’t want to change - because of their prior emotional, cognitive and psychological investment in **basic assumptions** that equate to “*alternative commitments*.” These obstacles to organisational change are referred to again in Section 2.5.16, and examined in more depth under Section 2.5.17.1 - Identifying and Managing Blockages.

To acknowledge psychologically explainable dynamics at work in congregations is **idolatry** according to Johnson and Fowler White (2001: 23-25), who quote Boice, “... *and many leaders have identified the gospel with such modern idols as a particular political philosophy, psychological views of man, and sociology. To the extent that the doctrines of the Bible no longer guide preaching, teaching, publishing, evangelism, worship, and the daily life of the people of God.*” Herein lies the crux of the dilemma for Christian leaders, especially those who by virtue of their seniority in corporations outside the church to which they belong, or their professional qualifications, understand social science theories and the complexities of leading groups, but are also aware of the Church’s (or the pastor’s) rejection of such knowledge.

There are three determinants of group effectiveness that have considerable significance for congregations.

1. Cohesiveness

Is the degree to which group members are comfortable with and trust each other and are motivated to stay with the group (Robbins, 2001: 237). There are many reasons why cohesiveness occurs. It may be that the members have spent much time together, experienced severe initiation processes, faced and overcome internal or external threats, or experienced successes as a group. It has, however, also been observed that as a group increases in size, cohesiveness decreases since it becomes more difficult for a member to interact with all the other members (Thomas and Fink, 1963: 371-384). As a single group's size increases, the likelihood of cliques also increases as the creation of sub-groups within groups tends to decrease overall cohesiveness. Cohesiveness is important because it has been found to be related to the group's performance (Evans and Dion, 1991: 176-185), but studies consistently show that the *relationship* between cohesiveness and performance depends on the performance-related norms established by the group (Robbins, 2001: 237).

In low task focused groups where standardisation of work outputs, methods and processes (Mintzberg, 1979) are underdeveloped and emphasis is placed on cohesiveness through shared beliefs and values and personal relationships, it cannot be expected of such groups to perform well if suddenly called on to accomplish team-based work. This effect is illustrated in the matrix of Figure 2.19.

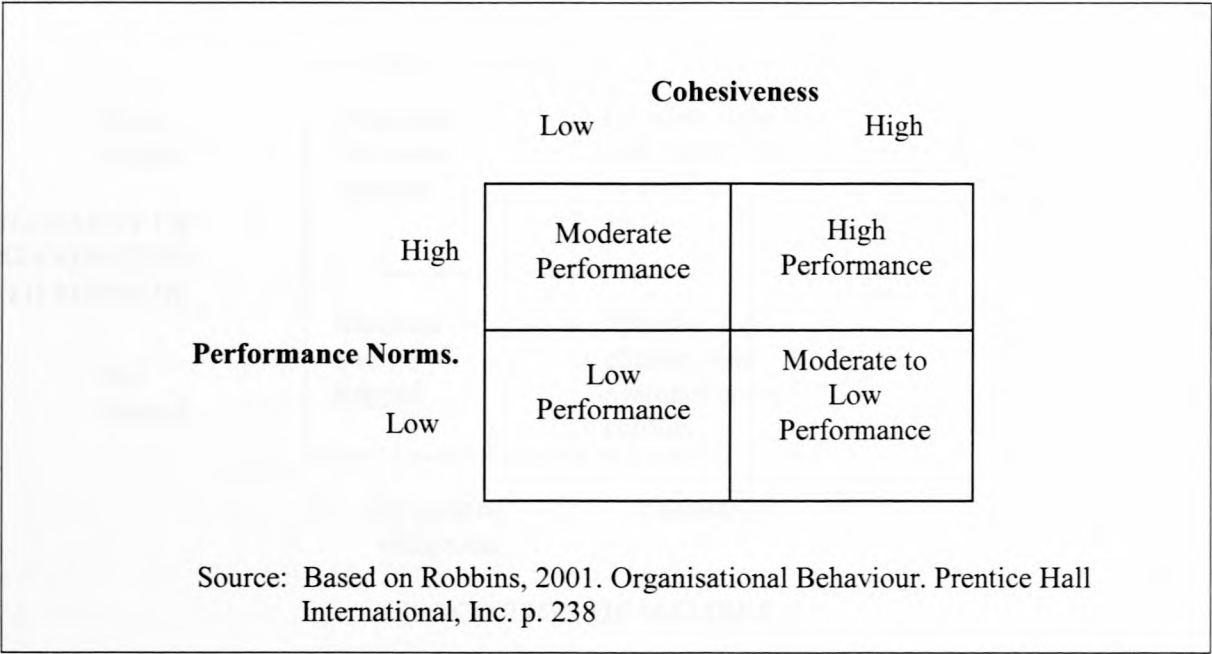


Figure 2.19: Relationship Between Group Cohesiveness, Performance Norms, and Productivity

If performance related norms are high, a cohesive group will be more productive than a less cohesive group, but even if cohesiveness is high, when performance-related norms are low, the degree of work accomplished will be low.

Studies conducted on the relationship of group cohesiveness and performance, have importantly also found that performance depends more on the alignment of the group's attitude with its goals and *the goals of the larger organisation* of which it is part (Seashore, 1954). Cohesiveness is undoubtedly an important variable influencing group behaviour. High cohesiveness has been found to have a positive impact on individual satisfaction and the reduction of absenteeism and turnover in industrial organisations. More importantly, its effect on group performance depends on the degree of co-alignment that exists between the group's attitude and the goals of the larger organisation of which it is a part (Robbins. 1983: 252-253).

Where people in groups experience little congruence between their expectations and goals and the group's goals, tensions will develop and the group may become less cohesive, but this may not necessarily affect performance. The effect of the larger organisation's goals or lack thereof on groups and individuals is a far greater determinant of satisfaction, performance and the desire to remain with or leave the organisation. This has valuable lessons for the church especially those believing that strong, loving relationships are a panacea for all tensions, conflict and divisions in its congregation.

A relationship between alignment of organisation with church mission, and the association of its members and potential for growth is presented in Figure 2.20.

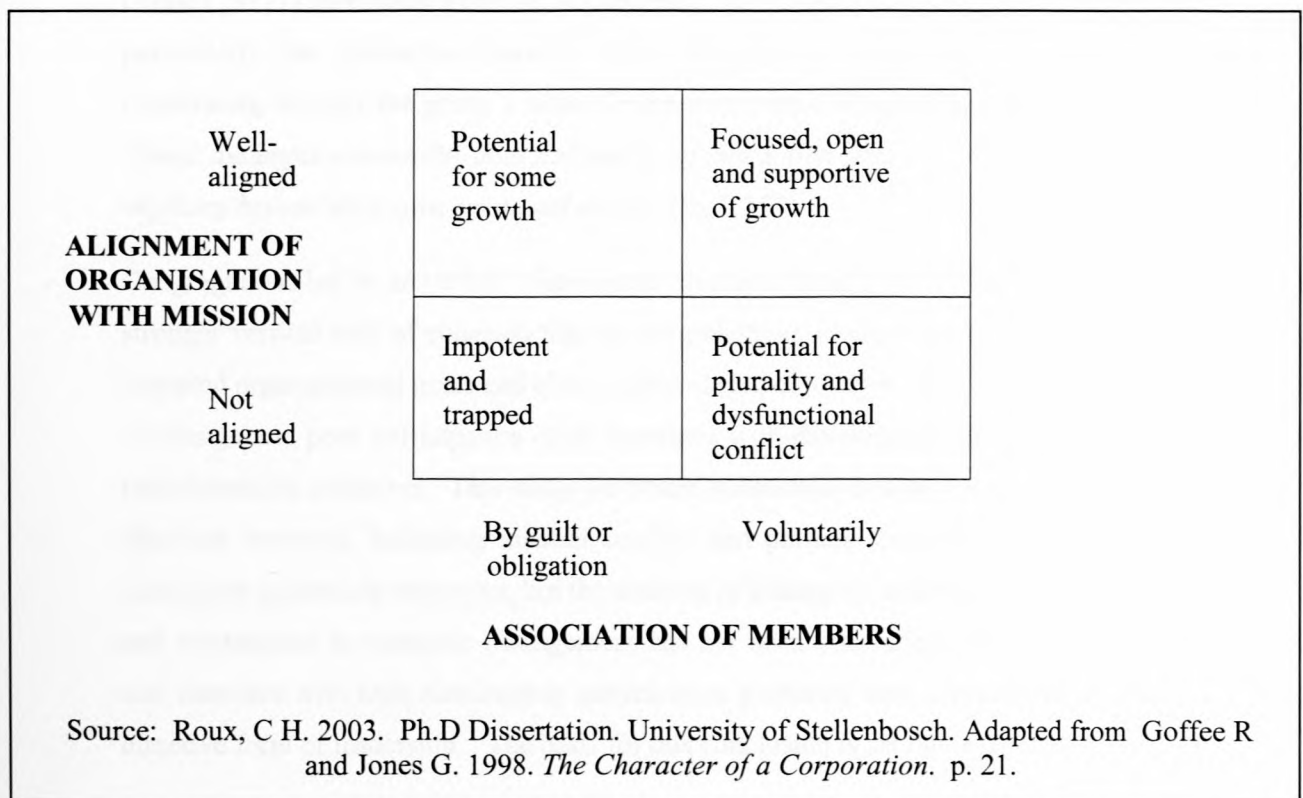


Figure 2.20: Culture Typologies based on the Relationship between Mission, Association of Members and Potential for Growth

The identification and alignment of group and individual goals with the goals of the larger organisation which they form a part, is of significant importance for cohesiveness. The value of task-relatedness for increased cohesiveness has another important effect, particularly on groups with very strong, shared relationship ties with the leader. Goleman (1997: 192) refers to this form of group as having a “*vertical axis of cohesion.*” In groups where a vertical axis of cohesion exists through a shared identification with the leader, the underlying psychological behaviour is described by Bion (1961) as a “*basic assumption dependency.*” In Section 2.5.13.1 on group dynamics, Bion’s basic assumption theory was introduced and proposed as being of particular importance to the understanding of congregational dynamics. Bion identified three types of basic assumptions, each with a characteristic set of behaviours and emotions that describe unconscious elements of group interactions. By this he meant that the group members were acting as if they held certain shared assumptions about each other, their leader and why they were a group. In the *basic assumption dependence* (baD) mode, the group acts as if the leader is possessed of almost supernatural powers to maintain and protect the group and make its decisions. The group members, in contrast, are essentially powerless and dependent on the leader. Freud (1921: 147) explained that individuals in a group experiencing a strong shared identification with the leader, are willing to sacrifice their uniqueness and individuality in return for the stability of relationships, belongingness and group power. Groups in this mode, according to Gabriel, et al. (1999: 117), represent not only a state of intensified emotional ties, but also something involving psychological regression to a child-like dependence.

Gould (1997) contributed a number of theoretical developments to Bion’s basic assumption theory particularly the distinction between basic assumption group functioning and work group functioning towards the group’s tasks. In his view, basic assumption groups cannot deliver task, “*basic assumption mentality does not lend itself into action since they are incapable of focusing on anything beyond their own emotional needs*” (Ibid, 157).

Congregations led by powerful, “*charismatic*” leaders (Bass, 1990: 124) and that have developed a stronger vertical axis of cohesion than in congregations where a dispersed leadership exists with accepted organisational goals and clearly defined task objectives, could experience more resistance to change and poor participation of its members with development programmes and community transformation initiatives. This study did obtain substantial data on constraints experienced by the churches surveyed, including internal conflict and political behaviours, poor participation and ineffective leadership behaviour, but the analysis of linkage to leadership styles, strategic thinking, and orientations to scientific management has not been concluded. It is hypothesised however, that churches with high membership participation problems have a proclivity for a single leader, directive form of leadership. The basis for this conclusion is set out in Table 4.4

2. Solidarity

Refers to the measure of *task orientation* as opposed to **Sociability**, the measure of friendliness and strong relationships (Goffee and Jones, 1998). Whereas high sociability means that people are friendly to one another without expecting anything in return, high solidarity means people concentrate on common interests, goals and the business of getting things done and tend to overlook personal biases and differences.

Goffee and Jones argue that these two dimensions of solidarity and sociability are the main characteristics underlying organisational culture, and they developed a four-culture typology from the relationships between them, shown in Figure 2.21.

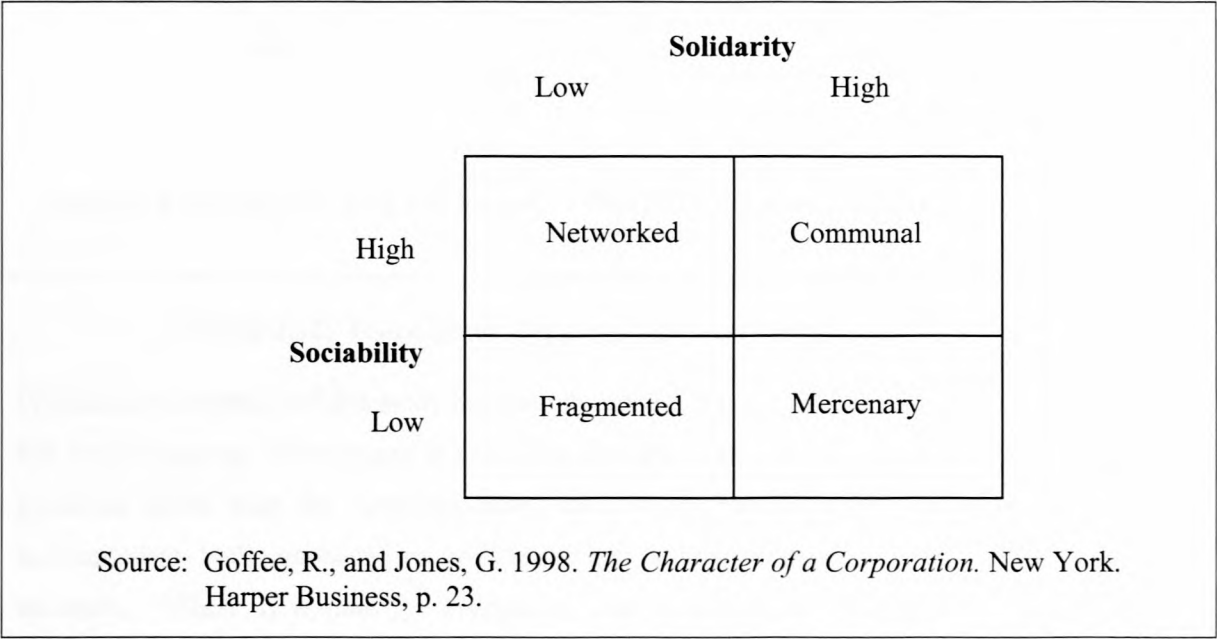


Figure 2.21: Four-Culture Typology Based on Sociability and Solidarity

At this stage it may begin to seem that the literature research has perhaps digressed too far away from its objectives by this extensive examination of group dynamics. Paradoxically, it is this hidden dimension of psychological responses that eludes church leaders, which despite theological denouncement of scientific explanations for congregational behaviours, can create more effective groups if fully understood. If pastors do not refer to any social theory to confirm or refute their intuitively derived propositions, they will invariably make subjective choices between desired cultures, often placing their preferred typology at the opposite end of what is seen as a continuum from social to task oriented.

In reality, a church’s organisation is composed of many different groups within a larger group, all with different emphasis on relationships and task orientation at any given stage of its development, and it is an oversimplification to describe churches as being singularly “programme” or “relationship” dominant.

A four-culture typology based on the dimensions of sociability and purpose orientation, (referring to the emphasis on goals, objectives and tasks) is presented in Figure 2.22.

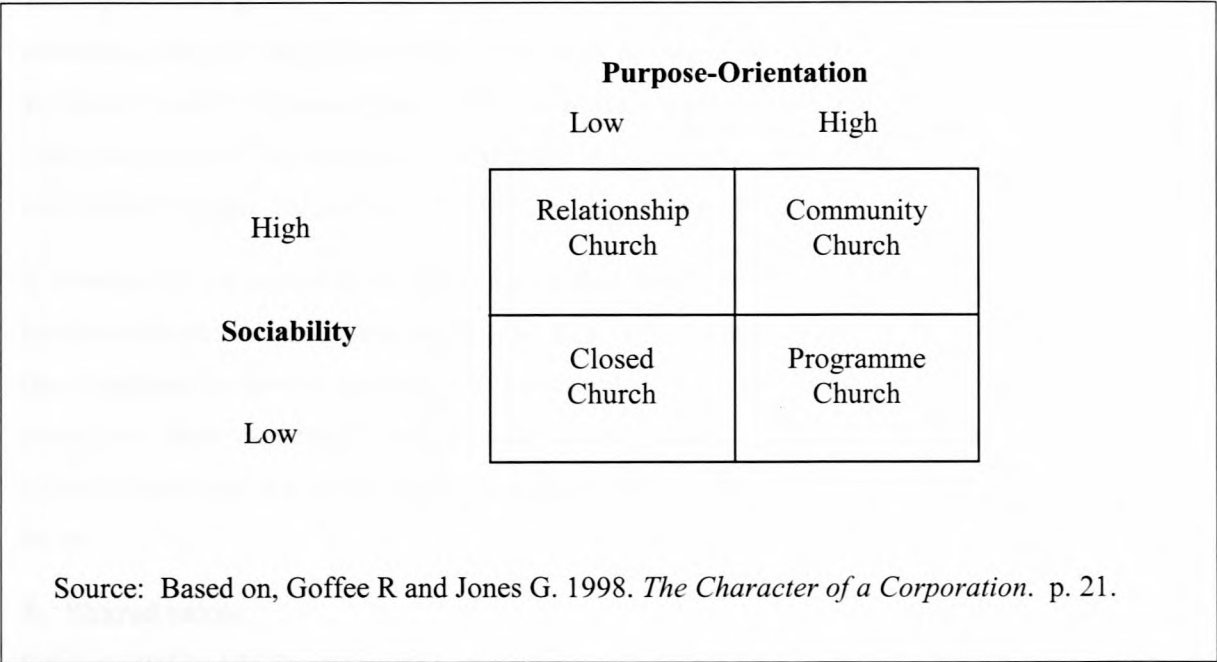


Figure 2.22: Four-Culture Typology for Local Congregations

Within the main thesis of this study that church success is not only measured by numerical growth, but by its ongoing effectiveness at achieving declared purpose. It follows that in adopting this paradigm rather than the American-based models of church growth, leaders will be able to accommodate both emphases of sociability and solidarity depending on the congregational situation. *“There is a time for everything, and a season for every activity under heaven”* (Ecc. 3; 1)

3. Performance

The debate over Church Growth and success predominantly revolves around assumptions and theological positions about what the “work” of a congregation should be, and for some, whether such a concept even fits into the philosophy of church? So much attention has recently been placed on various doctrines for success, personal wealth, healing, operating in the gifts, church planting and transformation, that Christians have a veritable smorgasbord of directions (spiritual career paths) to pursue. Little by way of well-grounded theological substantiation and guidance for these electives are offered and serious theologians are deeply concerned at the “spiritual consumerism” that has emerged as Christians fervently seek buffet after buffet of quickly disposable teachings.

In this milieu of doctrinal pluralism and beliefs about what the church firstly is and secondly what it should be doing, if anything other than allowing members absolute freedom to seek individual spiritual growth and a personal relationship with God, the notion of collaborative (church) performance without a shared vision and clear purpose is untenable. As Constantine the Great (325 AD) reflected, *“Division in the church is worse than war.”*

Based on their situational context and declared mission, it is for each church to determine what constitutes performance and the standards, norms, behaviours and attitudes that best enable them to accomplish their goals. The performance of groups is measured by not only the actual tasks and outcomes, but also the behaviours and attitudes of members. Tasks can be broadly classified as simple or complex, where simple ones are routine and standardised. Complex tasks within the core processes of churches involve extensive discussion, agreement, collaboration, co-ordination and follow through, and are those least likely to be standardised.

If however, it is accepted that the business of the church is to produce mature disciples and thereby transform its community, there ought to be some agreement on how converts must be brought into the congregation, how a member is to be disciplined, when the process is accomplished and what community transformation in their specific context means. This concept of the role and purpose of a local church may not be the definitive explanation of what the Church is, and is not purported to be so.

4. Shared values

Schein (1992: 19-32) states that the professed values of a founder, or someone's original assumptions about what is right or wrong, what will work, or will not work, has to become a ***proven truth*** through shared experience before it becomes a shared value of a group. These original values must undergo challenge, questioning, debate and testing before a shared perception of their operating success is formed. "*All group learning*" he adds, "*ultimately reflects someone's original values.*"

Where values are not based on prior experience and learning they will remain what Argyris and Schon (1978) describe as "*espoused values*," which predict what people will say in a variety of situations, but may differ from what they will actually do in situations where these values should, in fact, be operating.

The test of whether a founder or leader's espoused values have become the shared values of the group is how comfortable and anxiety-free members are when they abide by them, says Schein, and he describes this confirmation through a shared experience of the correctness of the promulgated value as "*social validation*." As espoused values become shared values and continue to work for the group, they undergo a second transition and gradually become a set of **non-discussable basic assumptions**. These basic assumptions, according to Schein, undergird "*the articulated set of beliefs, norms and operational rules of behaviour that guide members of the group in how to deal with certain situations.*" A set of values that becomes embodied in an ideology or organisational philosophy will serve as a preferred way of dealing with the uncertainty of uncontrollable or difficult events. Schein describes this set of basic assumptions as the "*dominant orientations*" of a group. He adds, "*If a basic assumption is strongly held in a group, members will find behaviour based on any other premise inconceivable.*"

Basic assumptions are similar to what Argyris (1976) has identified as “*theories in use*” and Schein (1992: 23) explains that these tend to be neither confronted nor debated and are therefore *extremely difficult to change*. The human mind needs cognitive stability, he adds, and once such a set of basic assumptions has been formed and integrated into a “*thought world*” or paradigm, people are comfortable with others who share the same set of assumptions and very uncomfortable in situations where different assumptions operate. Therefore, any challenge to or questioning of a basic assumption will release anxiety and defensiveness. In this sense the shared basic assumptions that make up the culture of a group can be thought of at both the individual and group levels as psychological cognitive *defence mechanisms* that permit the group to continue functioning. It is no easier to change a group’s mindset than an individual’s pattern of defence mechanisms, says Schein, and he concludes, “*in either case the key is the management of the large amounts of anxiety that accompany any relearning at this level.*”

From the theses of Schein, Argyris and Robbins on the role of values in developing underlying basic assumptions and convictions, it is clear that to overlook the psychological and emotional effects of simply challenging a particular group’s paradigm, will result in defensive behaviours that present further obstacles to change. Schwarz’s response, “*We do not so much need to tackle the assertive and often superficial anti-church-growth slogans of our time; the real task is to identify the far more subtle presuppositions,*” is an attempt to confine the debate over the validity of different development approaches within a theological paradigm. His criticism of pragmatism as an inappropriate, secular idea was introduced in Section 2.5.5. Basic assumptions, or the “*shared values*” element in the McKinsey 7S model (Peters and Waterman, 1984: 9-10) must be accorded authentic respect, be systematically interwoven into and skilfully managed along with **all the other dimensions** of group interaction and cohesiveness for effective development to happen.

2.5.14 Forces for Growth: Organisational Conflict and Politics

All organisations are characterised to varying degrees by behaviour often spuriously referred to as “political,” but it must be considered that whatever is labelled political by one observer may not necessarily be perceived as political by another. Wildavsky, according to Mayes and Allen (1977) describes politics as conflict over whose preferences are to prevail in the determination of policy, but they maintain that the administration of policy involves political activities in its own right (Mayes and Allen, 1977). They argue that a definition of organisational politics must include the politics of policy implementation as well as the politics of policy determination. Robbins (1983) suggests that organisational politics includes any behaviour by an organisational member that is self-serving. He refers to behaviour that has no bearing on the goals or interests of the organisation and says, “*When individuals act to enhance their own position, regardless of cost to the organisation or to others, they are behaving politically*” (Ibid: 505). If this definition is taken to be correct, then its truth applies equally to leaders and followers, as it does not allow for behaviour that is not self-serving, but strongly supportive of organisational ideals that are not acceptable to those who have sanctioned different goals and methods.

Carnall (1995: 12) describes senior members within an organisation who may have considerable influence over decisions and changes, the use of resources, who create rules, policies, standards and procedures that channel the behaviour of others, as the “*dominant coalition.*” These are in effect the people who sanction what is acceptable, and what is not, and what may be done or not. Mayes and Allen conclude that organisations delineate both acceptable outcomes and specify the limits of discretionary behaviour acceptable in the attainment of these outcomes. They offer a definition of organisational politics as “*The management of influence to attain ends not sanctioned by the organisation, or to obtain sanctioned ends through non-sanctioned means.*”

Their bivariate typologies of organisational politics are presented in Figure 2.23.

This view of organisational politics is somewhat restrictive, as organisations are not static entities operating in stable environments, in which its members simply act out roles that serve in a predictable way to accomplish organisational goals and therefore distinguishes those who behave differently from the predetermined standards as “behaving politically.” As noted in the preceding section, the authority of church leaders in some theologies is so enshrouded with the typology of Old Testament Biblical authority, that it allows no questioning and enforces a submission of alternative approaches, methods, goals and values to those sanctioned by the “man of God” at the helm of a church. Endorsed by the admonitions of Church Growth proponents that “*Biblical leadership*” is intended “*to be respected and obeyed*” (Wagner, 1983: 109-109), these views, whether intentionally or not, serve to create a climate of intellectual subservience and submission by those with sufficient discernment to identify spiritual abuse in church leadership and acute flaws in development methodologies.

		PURPOSE OF INFLUENCING BEHAVIOUR	
		Organisationally Sanctioned	Not Sanctioned by the organisation
INFLUENCE MEANS	Organisationally Sanctioned	Functional Behaviour I	Organisationally Dysfunctional Political Behaviour II
	Not sanctioned by The organisation	Political behaviour Potentially functional To the organisation III	Organisationally Dysfunctional Political behaviour IV

Source: Mayes, Bronston T. & Allen, Robert W. *Toward a Definition of Organisational Politics*, in *Organisational Behaviour*, Robbins, Stephen P. 1983. Prentice-Hall Inc., NY, 519.

Fig 2.23: Dimensions Of Functional Behaviour & Dysfunctional Political Behaviour

Arnold Smit (2001: 19-21) on the other hand sees congregational leadership “*as a process of guidance. It guides the participation of the community of faith in the reign of God.*” Leadership in the congregational context, he continues, “*...is in the midst of a very important paradigm shift. “The liberation of the pastor-leader to become the person who equips the saints for their own ministries, instead of being sole embodiment of institutional religiosity, appears to be one of the major themes of the new paradigm.*”

For the Pentecostal/ Charismatic movement, this emerging paradigm has long arrived, but instead of “equipping the saints,” much leadership energy has been invested in gathering and keeping “the sheep,” resulting in much of what could possibly be explained as “political” behaviours, leading to open dissent, and eventually schism as members inevitably leave to find more conducive maturation conditions elsewhere.

Wagner’s (1998: 18-19) “New Apostolic Reformation” could do well to observe Smit’s mature and insightful perspective on “*leadership as a system*” manifested as a collective function “*where the leaders work together to take care of their shared responsibilities.*” His system is further abstracted as “*a network of relational connections*” that make the community of small groups, study groups, the congregation at large and other ministries of the church either formally or informally present “*whenever the leadership meets.*”

This view is strongly analogous to, and therefore further explored, albeit from a scientific management view, when Peter Senge’s (1999: 15-21) concept of a “*leadership community*” as a more appropriate style for leading congregations is discussed under Section 2.5.17.6. The discussion also introduces the idea of using effective collegial systems as an alternative to *directive leadership* as argued by Howell, Bowen, Dorfman, Kerr and Podskoff (1990). Conger’s (1990) paper on the “Dark Side of Leadership” provides a compelling backdrop on why such structural alternative approaches to leadership have received serious attention in the business world.

2.5.14.1 When is Conflict in the Church Dysfunctional and Politically Self-Serving?

Conflict and political behaviours are endemic to every type of organisation, but not all conflict and politicking is necessarily non-constructive by nature. Carnall (1995: 122) considers politics as “*the very stuff of organisational life.*” All members of organisations will experience the tensions and uncertainties created by political behaviours and conflict to some degree at various stages of their organisation’s life cycle, and as has already been noted, whatever one member regards as political may not necessarily be seen as political by another. Unfortunately all *apparent* political behaviour and conflict in organisational context is usually associated with subversiveness and duplicity – both considered harmful to trust and relationships – particularly in the Christian community.

In the previous Section, it was proposed that what is perceived to be and described as political behaviour emerges from those working within an administrative system that hold to a set of norms of behaviour, in response to those who are perceived or felt, and therefore deemed, to be acting **in ways not sanctioned**. Organisations have preferred methods for performing work and ways of behaving, defined by Robbins (1983: 263) as *required behaviours*. The question of who is responsible for the formulation of policy, the development of a framework of rules and procedures and the drafting of a code of conduct can itself initiate conflict and political behaviours.

The standardisation of work methods and behaviours mostly originate from strong leaders, the “*dominant coalition*” in the system, and those performing the work will over time adapt and conform whether the rules are formalised or not. However, as noted by Schein (1992: 248), if founders or leaders do not design systems and procedures as reinforcement mechanisms, they open the door that can lead to the development of different subcultures. “*If those groups end up fighting each other, he says, “it will be the direct result of the initial inconsistency in design logic and not the result of personalities or competitive drives of the leaders of those cultures.”*”

Many members may stay for a while with a church into which they were assimilated after conversion. They can form strong bonds with others in the congregation or those in a home cell into which they were placed. Their group may experience strong alignment with the group’s formal goals and they may even develop strong group cohesiveness over time. The crucial stage occurs when individuals begin to observe the degree to which the church is mission focused, and how the organisation is aligned with its stated purpose and its members are included.

Indifference, guilt, misplaced loyalty, a sense of obligation and the manipulation by leaders of some dissentient but indecisive congregants can prevent defections to other churches, but this is delusional as the fundamental purpose is not growth for the sake of growth through the retention of members. Any church leadership that resorts to guilt- or fear-inducing action and congregational admonishment in order to preserve its membership is simply demonstrating that it has failed to identify its true purpose and to align its organisation and people coherently with this purpose.

Much of the spiritual disillusionment and abuse (Bloomer, 1995) experienced by Christians, especially ardent, ministry-oriented believers, can be attributed to the preoccupation of leaders with three pastoral temptations, to be *powerful*, to be *relevant*, and to be *spectacular* (Nouwen, 1989). These conditions are generally centred on their personal feelings and viewpoints and not necessarily the contextual and organisational imperatives for the accomplishment of the unique mission for which Christ established their church.

2.5.14.2 A System of Competing Forces in Organisations

Mintzberg (1991: 55) presents a model in which the interplay of certain basic forces within an organisation acts towards the creation of the most effective configuration for its strategic situation.

This system of forces is shown in Figure 2.24.

Whilst the forces towards efficiency, concentration and innovation have specific relevance to business organisations, the principle of powerful influences competing to establish a consistent and integrated form of organisation must be regarded as universal.

Warren (1995: 77) states that every church is *driven by something*, that there is a guiding force, a controlling assumption, a directing conviction behind everything that happens.

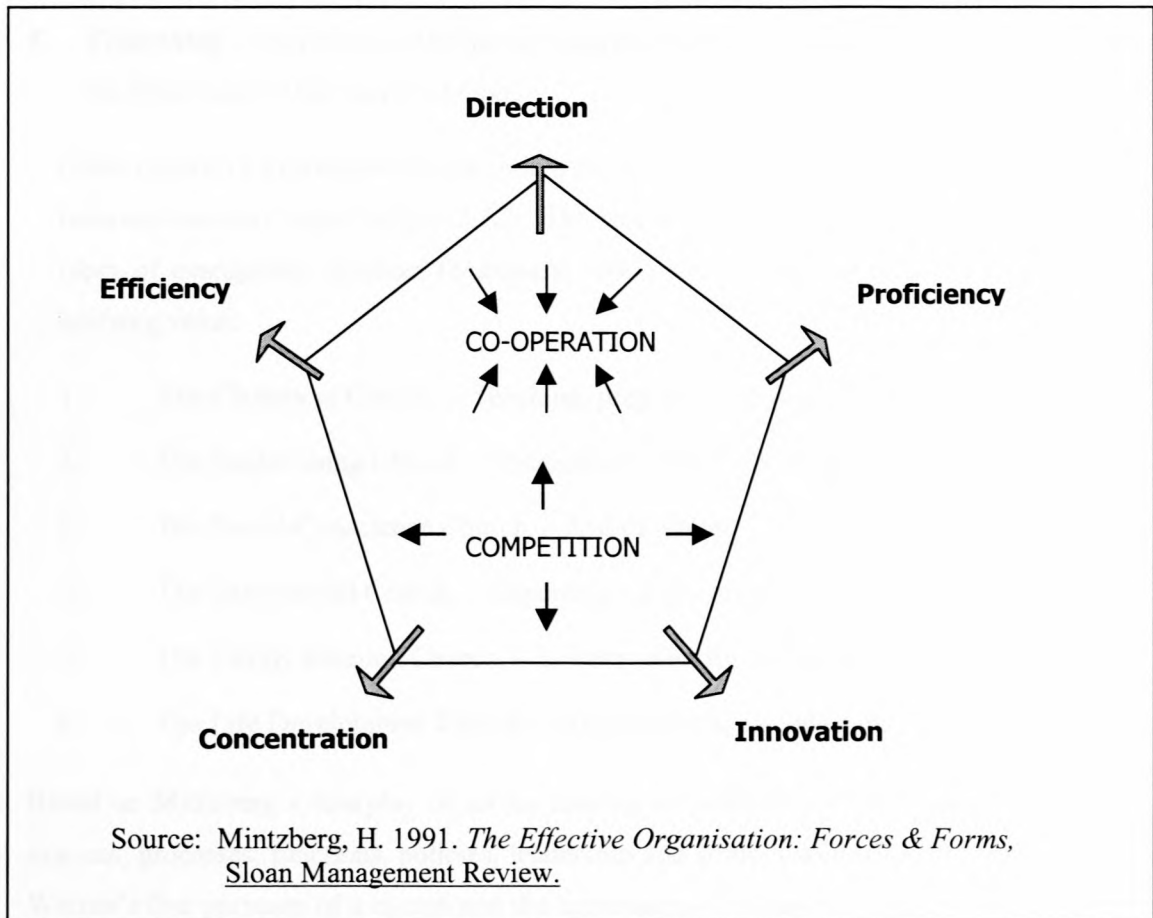


Figure 2.24: A System of Forces in Organisations

2.5.14.3 Driving Forces in a Church

Churches can be driven by tradition, where the goal is simply to perpetuate the past and all change is almost always seen as negative. Churches can be driven by personality where the most important question is “what does the leader want”. The possible problem with a personality driven church is that its agenda may be determined more by the background, needs and insecurities of the leader than by God’s will, the needs of the people and their community. Warren’s (1995: 103-106) concept of a **purpose driven church** is a church committed to fulfilling *all five tasks* which he Biblically exegetes that Christ ordained for the church to accomplish and he presents this fivefold aim as follows:

1. **To worship God** – based on the great commandment *to love God with all our heart*.
2. **Ministry** – the effective and practical expression of *loving neighbours* as oneself. Ministry is demonstrating God's love to others by meeting their needs and healing their hurts in the name of Jesus.
3. **Disciplemaking** – in response to Christ's injunction that we make disciples of all nations. This includes *evangelism*, as without converts it would not be possible to start a process of discipleship.
4. **Teaching** – an essential part of edifying the body and discipleship so as to bring all members *to maturity*.
5. **Fellowship** – the process of bringing believers together as members of Christ's body and into the fellowship of the family of God.

Other models or expressions of the church exist, of which Avery Dulles' exposition has already been summarised under Section 2.5.2. The world Evangelical Alliance has also identified six types of evangelical churches (Malphurs, 1997: 33) which are listed below with their core, unifying value:

1. The Classroom Church. – Teaching, preaching, edification.
2. The Soulwinning Church. – Evangelism, numerical growth.
3. The Social-Conscience Church. – Justice, compassion, caring.
4. The Experiential Church. – Experience, inspiration, potency.
5. The Family Reunion Church. – Loyalty, identity, belonging.
6. The Life Development Church. – Regeneration, discipleship, personal growth.

Based on Mintzberg's interplay of forces seeking to establish a best configuration of structure, systems, processes, functions, policies, leadership and strategy to deal with its external situation, Warren's five purposes of a church and the expressions of Wagner, Malphurs and the Evangelical Association and models presented by Dulles, can be analogously expressed as **a struggle for ascendancy** as depicted in Figure 2.25.

Malphurs (1997: 32-34) maintains that the issue over types of churches is about Biblical balance, as Christians need to consume a "*balanced spiritual diet*." Those belonging to a church with a predominant conviction to evangelise, or teach, or encourage fellowship, would need to attend a variety of churches rather than a single church. The solution he advances for a single value church, is to move quickly towards a healthy balanced approach.

Mintzberg's theory of competing forces in an organisation, all driving for organisational effectiveness, provides much insight into the dynamics of conflict that churches experience in their striving for Biblical balance.

As soon as the dynamics of environmental and internal change come into play, inevitably

configuration becomes ineffective. When the need for change arises, the dominant force may act to hold the organisation in its present configuration. In order to adapt, other forces must come into play. Mintzberg cautions that each configuration is capable of driving itself out of control. What this means for churches is that the force maintaining a predominantly traditional worship and service form can bring about its own destruction by inhibiting or even suppressing charismatic expression and of the Biblical five-fold ministry among members.

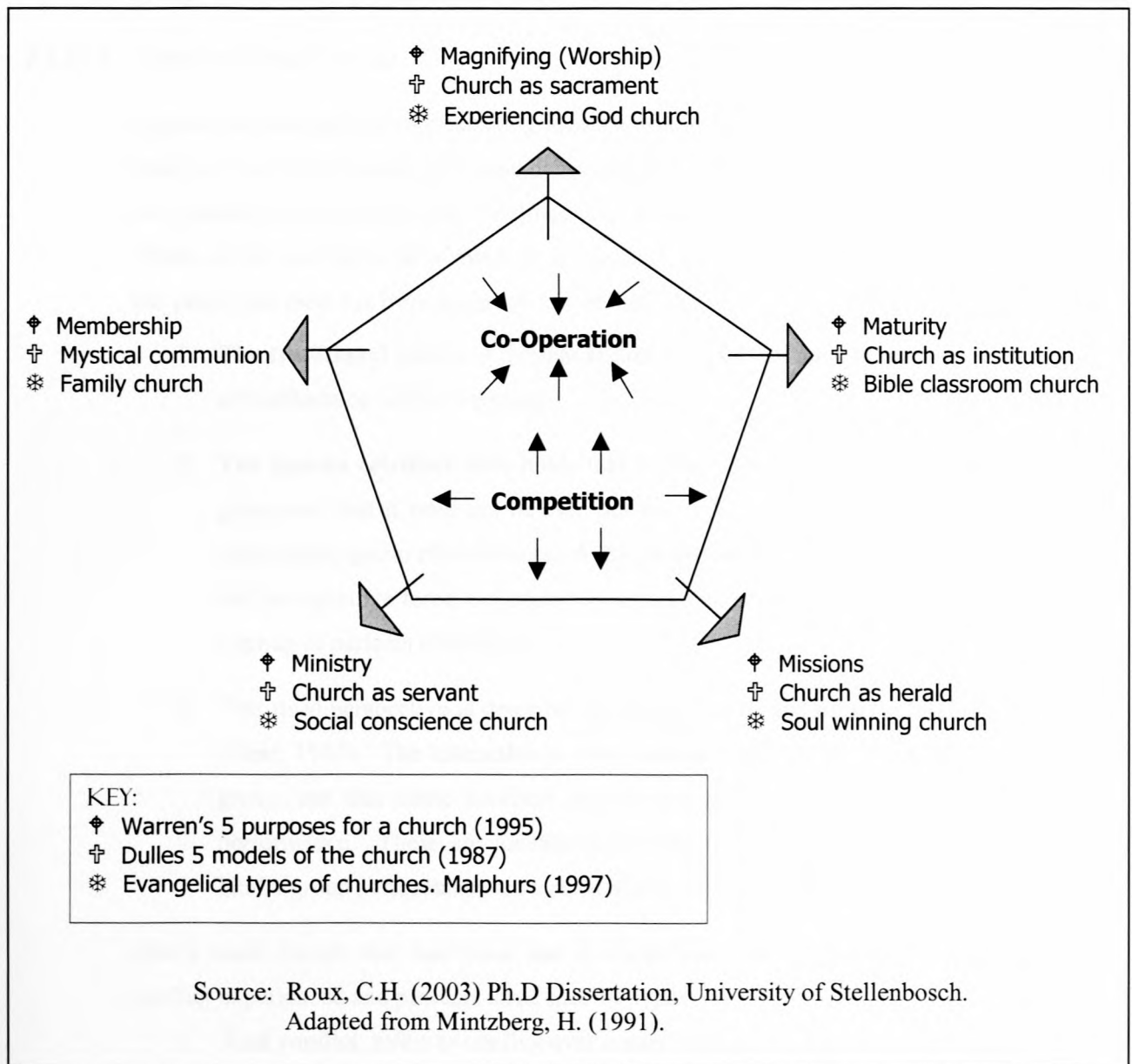


Figure 2.25: Mintzberg's System of Organizational Forces Applied to a Church

Equally so, a church with an overriding evangelical emphasis without organised discipleship, fellowship and ministry functions will not be able to retain and develop converts in order to plant other churches. When a church is faced with change of such an order that strategy, structure, systems, processes and functions must be reconfigured, the very ideology that may for a long time have been the key to the organisation's effectiveness suddenly becomes its central problem. Ideology becomes a force for the status quo and because those who perceive the need for change are forced to challenge it, *the ideology begins to breed politicking.*

Mintzberg maintains that ideology discourages change by forcing everyone to work within the same set of beliefs. Even acting collaboratively, within the agreed boundaries of change, conflict may still escalate among members as different problem solving methods, change processes, and priorities emerge.

This plurality in a church soon attracts the label of political behaviour as Conger's "In-group, out-group" theory leads to open hostility and eventually schism.

2.5.14.4 Views on Group Conflict

Against this background of competing forces within organisations creating pressure to configure, structure, develop systems, focus and deploy resources in a manner consistent with strategic aims, the question of what constitutes constructive or non-constructive behaviour can now be examined. Views on the role that conflict plays in groups and organisations have experienced transition over the years, and there are three main schools of thought:

1. **The traditional school** of thought argues that conflict must be avoided, as it is indicative of malfunction within the group.
2. **The human relations view** holds that conflict is a natural, inevitable occurrence in any group and that it need not be evil, but rather has the potential to be a positive force in determining group effectiveness. A third more recent view proposes not only that conflict can be a positive force, but explicitly argues that some conflict is absolutely necessary for a group to perform effectively.
3. This third perspective is described as the **interactionist approach** (De Dreu and Van de Vliert, 1997). The interactionist view does not propose that all conflicts are good for a group, but that some conflicts support the goals of the group and will improve its performance. These are *functional*, constructive forms of conflict. The conflicts that hinder group performance are termed *dysfunctional* or destructive (Jehn, 1995: 256-282).¹⁵

Jehn's work reveals that functional and dysfunctional conflict is differentiated by the type of conflict experienced and presents three specific types:

- Task conflict; refers to conflict over content and goals of work.
- Process conflict; this is conflict over how work should be done.
- Relationship conflict; which is based on interpersonal relationships.

Conflict in congregations is invariably simplistically interpreted as interpersonal and symptomatic of character underdevelopment, spiritual immaturity or divisive behaviour. This makes conflict resolution difficult as a means of identifying **root** organisational constraints that require addressing. For them, the question is not whether some conflict is acceptable while other types and levels are not, *but whether competition and conflict should be permitted at all.*

¹⁵ A concise summary of these transitions in conflict thought can be found in Robbins, S.P. 2001. *Organizational Behaviour*. Prentice Hall International Inc. pp. 383-387

Churches across the spectrum from traditional denominations to independent Charismatic Pentecostals advocate acquiescence and submission rather than argument. Disagreement in the Church is largely associated with the Biblical terms of dissent and division, which are regarded as “*acts of the sinful nature*” (Galatians, 5; 19). Members are urged to keep away from those “*not serving our Lord Christ, but their own appetites*” (Romans, 16; 17-18). Submission, especially to those in authority (Hebrews 13; 17), but also to one another (Ephesians 5; 21) (1 Corinthians 16; 15-16) is upheld as exemplary behaviour for Christians to demonstrate. Agreement is strongly encouraged so as to avoid division among believers, and those causing division through arguments and quarrels can find themselves marginalized (Titus 3; 10). To some degree these exhortations refer to *dysfunctional conflict* that is destructive, hurtful and patently self-serving, fitting Robbins’ definition of political behaviour, rather than group performance enhancing.

However, In the Biblical context, even the apostle Paul’s primary concern throughout his letters to the early churches was the unity among believers over “*the truth and purpose*” of the message of Jesus Christ. In dealing with differing interpretations and applications of new testament theology, it is recorded in Scripture that he did not shrink from confrontation and correcting those in error, “*even those over him.*” In the second chapter of Galatians, Paul describes his actions in Jerusalem concerning practical differences over the message of the gospel:

- He set before the church the gospel he preached to Gentiles.
- He did this privately to those who seemed to be leaders.
- He did not give in to them for a moment, for the sake of the truth of the Gospel.
- Those who seemed to be important – whatever they were, made no difference to him.
- He claimed that these men added nothing to his message.
- Those reputed to be pillars gave him the right hand of fellowship when they recognised the grace given to him.
- He opposed Peter to his face later in Antioch.
- He claimed Peter was clearly wrong.
- He accused him and other Jews of hypocrisy.
- He believed they were not acting in line with the truth of the gospel.
- He disputed with Peter in front of them all.

Referring to this meeting of the churches in Jerusalem about their belief that gentile Christians should be circumcised, Chewning (1990: 138-139) submits that Paul “*was acting prudently (politically) when he presented his views privately to the leaders rather than in a public forum.*” Chewning acknowledges that the contemporary view of politics is so negative that it creates an immediate aversion to the idea that the Bible should somehow be related positively to the political process. He argues, however, that from a Biblical perspective, the ability to be political means one has practical wisdom and the ability to diplomatically employ it in a prudent, sound, discreet, circumspect and informed manner. The political process is not inherently evil, he maintains, and proposes that we should in fact want to learn to be political.

Clearly Chewning is advocating the process defined by Jehn as *functional political behaviour*. As Paul later explained, in defence of his confrontational disagreement with the leaders of the Jerusalem Church, he did not give in “*so that the truth of the gospel might remain with you*” (Galatians 2; 5).

The key determinant of whether conflict is functional or dysfunctional must be the impact that conflict has on group performance and objectives *rather than on any singular individual*. A group member, even a leader may perceive another’s action as dysfunctional, in that the outcome is personally dissatisfying to him or her. However, in the strategic organisational development context it can be regarded as functional if it furthers the agreed goals of the organisation. Leadership that arrogates to itself the right to subjectively decide what constitutes political behaviour is autocratic. Bloomer (1995) simply states, “*If you have to keep reminding everyone that you are the Pastor, you no longer are.*”

The disciple Paul’s concern was for the truth to prevail and whilst he, to some extent behaved circumspectly, he was bold, fearless and confrontational in contending for that truth. The seniority of many of those with whom he disagreed was not of much concern to him. In his view, **the greater good and purpose of the group would be better served by the truth than by error**, so he unhesitatingly engaged in forms of functional conflict and functional political behaviour. To many of those in authority in that situation, his actions may indeed have been regarded as impertinent and unacceptable as they would in many modern congregations.

The belief in organisational conflict being acceptable if it serves the *greater good* is the very reason for philosophical discomfort with William James’ philosophy of pragmatism and its test of what constitutes “good” (Russell, 1957: 845). Too easily the test of actions and intentions within the Christian community is limited to a moral standard of “good” or “evil” based on a given precept, or its interpretation thereof, in preference to the more difficult enquiry of what is “right” or “wrong.” Good men can be wrong and the effects of their decisions can lead to dissent, conflict and schism. The spiritual justification for electing not to engage in a deeper intellectual inquiry into issues of conflict is mostly based on a concern of “compromising” moral integrity. Such pious rejection of systematic conflict diagnosis is spurious, as management science in no way embraces the premise that the end justifies the means. The Word of God warns “*each of us will give an account of himself to God. Therefore let us stop passing judgment on one another. Instead make up your mind not to put any stumbling block or obstacle in your brothers way*” (Romans 14; 12-13). Self-righteousness, arrogance, a haughty nature, insensitivity to others’ feelings and a reliance on superior knowledge in itself, can become stumbling blocks to those for whom messages of truth and edification are intended. Paul (1 Corinthians 4; 1-2. NKJV) writes that those entrusted with the mysteries of God must be regarded as “*stewards*” and that it is required of stewards to be found faithful.

The research work by Daniel Goleman (1998: 22-24) on *emotional competence*, which embraces

two abilities: *empathy*, the reading of the feelings of others, and *social skills* which allow handling those feelings artfully – reveals that the higher and more complex the leadership position, the more emotional intelligence matters. He states that emotional competence is particularly central to leadership, a role whose essence is getting others to perform more effectively. Interpersonal ineptitude in leaders lowers everyone's performance. It wastes time, creates acrimony, corrodes motivation and commitment, builds hostility and apathy. Goleman describes emotional competence as exercising choice as to how we express our feelings – the development of *emotional finesse* (Ibid: 32). Dysfunctional political behaviour is what separates the honourable person from the self-serving manipulative one. Manipulative leaders may be able to play act for a time, but they can less readily convince followers of their sincerity. Cynicism undermines conviction. To be a charismatic messenger, the leader must act from “*authentic belief*” (Wasielewski, 1985: 5).

In Section 3.3.2 it was demonstrated that the church has a threefold purpose – Deal and Kennedy's (1988: 4), “*superordinate goal*” to convert believers, disciple them and transform its community. If any church is **not engaged** in the pursuit of accomplishing this purpose in a deliberate, effective and measured way, giving rise to internal dissonance and emergent behaviours not sanctioned by the organisation, or the subscription to new, but unsanctioned goals, can it legitimately be claimed that the political actions of those actively promoting change amount to dysfunctional behaviour?

For any action by congregational members or leaders to be described as dysfunctional political behaviour, such actions would need firstly to be objectively and thoughtfully examined against at least the following three dimensions:

- Intent
- Means
- Modality

1. Intent – referring to the end, the aim of behaviour that is not organisationally sanctioned. It is also strongly indicative of motive. The arguments around the underlying, self-serving motives of individuals ostensibly acting in the interest of the larger, organisational whole are well documented, and Robbins (1983: 504) states somewhat inimically, “*only the naïve can believe that the personal interests of individuals and the special interests that exist within the organisation will be sublimated for the benefit of the organisation*”. This is perhaps sadly true of business organisations where the motives of members and objectives of groups are more closely related to the advantages of power, position, expertise and influence in terms of success and rewards to be gained.

De Pree (1997: 99-113), reflecting on the attributes of what he terms “*Vital Organisations*,” says that like vital people, they are full of hope and anticipation for things to come. He adds that, “*these attributes enable and enrich life in those organisations. They enhance achievement. They focus on faithfulness before success. They move the organisation towards potential as opposed to goals. They allow people to realise their own potential.*” He is referring of course, to **non-profit**

organisations such as churches, Para church institutions, hospitals, senior citizen centres and schools, colleges and universities “*where only the commitment of those who share beliefs and respond to their calling, guarantees that the groups survive and accomplish their service.*” (Ibid: 2-4) and adds that people working for not-for-profit groups “*allow no room in their work for the deceptive simplicity of a single bottom line.*”

It is his conclusion, however, that touches at the heart of frustration and disappointment among millions of Christians, “*the more I consider human potential and its intricacies, after 40 years in for-profit and not-for-profit organisations, the more I believe that not-for-profit organisations are increasingly where people turn to fulfil themselves.*”

In the context of this study, it is averred that individuals in a church or ministry context by virtue of their personal conversion experience, sense of calling and their absolute acceptance of and therefore submission to the transcendent truth of Jesus Christ, are truly capable of sublimating all personal interests and aims. This dynamic is at the very core of every Christian’s purpose and ministry. The church means many things to many believers, place of worship, place of fellowship, learning, support involvement and fulfilment. It is more than mere organisation or mere group affiliation; it is for many, participation in the living expression of the divine nature of God on earth. The self can find no meaning and fulfilment until its total submission to and immersion into this state of service has been fully experienced. Given this propensity in Christians to spiritual surrender and the subordination of personal aims, the theory of political behaviour falling within quadrants III and IV of the Mayes and Allen matrix in Figure 2.23 will need to be considered against a third variable - the existence of an appropriate plan of purpose and direction set in place to accomplish the shared mission of a church.

If sincere, Godly people with the best interest of their organisation at heart are behaving “politically”, then the question of alignment with declared purpose needs to be examined, with all its fundamental change implications.

This aspect of organisational change was more fully dealt with in Section 2.5.14.3, but in the context of political behaviour it only needs to be borne in mind that Martin Luther’s unsanctioned means towards unsanctioned ends led to a renaissance of Christian expression and experience known as the Protestant Reformation.

2. Means – referring to the range of behavioural and communication methods employed by organisational members in their efforts to persuade or dissuade other members towards or away from positions, methods, beliefs, attitudes, activities and other organisational forces in the interest of what they believe will result in effectiveness, sharper focus, greater relevance and the prevention of *strategic drift* (Johnson and Scholes, 1997: 75-77).

Politicking intensifies with uncertainty. Where there is ambiguity in task activities and responsibilities or absence of policies and clear plans there is a tendency to engage in dysfunctional political behaviour for the simple reason *it is not clear what is functional or dysfunctional*. This creates arenas for “unsanctioned” behaviours and the distinctions between

unacceptable and acceptable means can become increasingly blurred. The efforts of some members to seek consensus and shared views with others can be regarded as manoeuvring and manipulation by leaders and depending on the degree of organisational tolerance of contrary opinion, unsettling ideas and disconfirming information, levels of conflict can intensify.

De Pree (1997: 79) advocates that leaders “***must provide direction towards group maturity that allows for dissent, disagreement and expression, the hearing of the other side and reaching the best decision.***” He states that leaders should be comfortable under scrutiny. Peck (1993: 312) refers to the problems of “*pseudoconsensus*” prevalent in what he describes as “*pseudocommunity*,” in which group members pretend they have no issues, no differences. They avoid conflict and skirt tensions and when they make unanimous decisions, they usually do so by pseudoconsensus. Goleman (1997: 23) describes this form of group pain avoidance as “*shared illusions*.”

These views serve to explain that the means of expression of discontent, incredulity, disagreement and non-alignment with organisational goals, direction or methods *in themselves* do not necessarily constitute dysfunctional political behaviour. However, not all behaviour and expression regardless of the sublimity of its purpose can be condoned in organisations that aspire to Peck’s “*civil community*” (Ibid: 250-260). He identifies a few of these:

- Acts that arise from the desire to seek power or position for its own sake.
- The desire solely to be a leader and not a servant leader.
- Acting out of a desire to be admired or pleasing at the expense of spiritual growth.
- Acts that arise from the desire to prove oneself.

These acts all relate to the use of power, but not all dysfunctional behaviours involve the abuse of authority and can stem from any of the following incivilities:

- Acts of arrogance.
- Acts of disrespect.
- Acts of intolerance to alternative views.
- Acts of intimidation.
- Acts of manipulation through the withholding of fellowship, respect and love.
- Acts of deception, duplicity and falsehood.

De Pree (1997: 130) counsels that to be chosen means to be entrusted, “trust in organisations depends on the reasonable assumption that leaders can be depended on to do the right thing.” He continues, “from the perspective of followers, it is essential that leaders predictably, dependably and consistently do the right thing. Building trust in organisations has become a chief responsibility of leaders.” The emergence of arenas where conflict over issues that leaders should have foreseen and developed intervention plans for, escalates to a degree where trust begins to break down, will have far reaching consequences for the organisation. It is much more difficult to rebuild trust than to build it in the first place, says De Pree, “We should treasure and protect it.

Trust can be won slowly but it can be lost in the twinkling of an eye” (Ibid: 136). Differences can be discussed and resolved more easily in an intimate setting of mutual trust and acceptance. The Bible is full of wisdom and sound practical instruction on conflict management, leadership problems and sensitive organisational issues.

3. Modality – The third dimension of conflict analysis refers to the *mode* by which conflict resolution is managed, the climate established through the approaches of church leadership or members to conflict. It is **the way in which they promote and contest** their areas of interest and disagreement. Hull’s contention that many congregational churches are actually autocratic and controlling, while claiming to be open environments (1993: 121), is a vivid description of a typical condition that is highly conducive and therefore ultimately responsible for political behaviours and conflict.

How is it then, that given their spiritual grail, the sublimation of everything to the glory of God and the manifestation of Christ’s Church, and the passionate desire to be transformed into His likeness, that Christians in community and as individuals can be as uncivil and belligerent as any non-Christian, and frequently, more so? Martyn Lloyd-Jones (1985: 72) provides some thoughtful insight, *“We can never by means of an intellectual process alone bring ourselves into the truth and into the Kingdom of God. There is nothing wrong with reason except that it is governed by a sinful disposition and limited by our own inadequacy.”*

Krabbendam (1990: 66-67) adds, *“The ultimate aim is not the intellectual grasp of the truth, but the submission in heart and the conformity in life to God in response to that truth.”* Without actually resorting to the language of psychology, their response is that failure to submit to the ideals and truth of Christian life has more to do with ones level of development, *“our own inadequacy.”* With great clarity, Dr Lloyd-Jones argues further, *“Christian salvation takes up the whole man. It takes his heart, his will and his mind. Any teaching or argument that tells you that you are only going to spiritually grow and get blessings if you stop thinking – is contrary to the teaching of the gospel itself.”*

In these assertions, some contradictory assumptions are brought into relief; one that argues after the process of becoming a Christian it is no longer required to think philosophically, as all has been done to transpose the believer into “The kingdom of light.” Another that believes whatever ones developmental problems were, they have been corrected by the process of becoming “a new creation,” and the third - their contention that Christians must neither stop thinking nor stop maturing. Perhaps it is the power of psychoanalysis and social psychology to clinically *identify the presence, manifestation and social implications of “the sinful disposition,” “human inadequacy”* and the *“countertransference of revulsion for human evil”* (Peck, 1983: 65) in the face of theological assumptions that Christians are at once delivered from such conditions, that make these disciplines so anathematic to the faith community.

Writing on the *failure factor* in leaders, Kets de Vries (2001: 95-96) examines the impact of

"narcissistic development," shaped during the plasticity of early childhood when the core patterns of personality are formed. "The clinical term for the changes that take place during these years is 'narcissistic development.' Although often fraught with negative connotations, narcissism is the engine that drives each one of us. And narcissism and leadership are intricately connected." He draws the distinction between "constructive" and "reactive narcissism," and then provides a disturbingly familiar description of the "reactive" narcissist leader. *"They typically have an exaggerated sense of their superiority, their uniqueness, and their talent; and they often have grandiose fantasies. They're extremely self-centered and self-referential: They don't care which direction they're going as long as they remain in the driver's seat"* (Ibid, 99).

Powerful, charismatic leaders, employing all the instruments of political, positional, and personal authority may well dominate their encounters with dissenting members and their own ideas, agendas, methods, direction and goals may remain intact, but most importantly, will they have fulfilled their mandate from Jesus Christ - or will they be counted among the shepherds of whom God says: *"My people have been lost sheep. Their shepherds have led them astray and caused them to roam on the mountains. They wandered over mountain and hill and forgot their own resting place"* (Jer. 50; 6).

2.5.15 The Senior Leader: True Visionary or Radical Fanatic?

"Leaders invent an image of the future so persuasive that we are willing to commit our efforts, time and resources to turn the image into reality. In this breach between the present and the future we face all the excitement as well as the dangers of leadership."

Larry Hirschorn, (1999).¹⁶

Having presented an extensive background on the contemporary Church development debate, its issues, controversies and challenges throughout the introduction and discussion sections, followed by the research findings supporting a strategic, holistic approach, within a particular methodology, the final question that remains to examine, is the propensity of leaders to veto, stall, suppress, manipulate or hijack any initiative for congregational repositioning and purposeful renewal. Why would leaders of congregations and religious revival movements want to do such a seemingly senseless thing? An intelligent and coherent examination of this question necessitates a review of some observations of others who have explored the behaviour of certain immensely powerful forms of leadership that do not *"Seek the well-being of others,"* - *"especially the hungry, the wretched and the persecuted"* (Dulles, 1987: 102), or in the Church context, anything other than the **"Missio Dei,"** the mission of God (Knitter, 1996: 111).

"Abuse," says Bloomer (1995: 118), *"fosters abuse."* While recognising the tragedy of spiritual authority abuse, he cautions against the unbridled reaction of those enduring it from seeking release and restitution through open rebellion in the Church. He describes the usual consequence of confronting an abuser about his actions as follows; *"Questioning a man of God releases a torrent of correction designed to pound them back into line."*

¹⁶ Hirschorn, L. *Leaders and Followers*, in Gabriel, Y. 1999. *Organisations in Depth*. London: Sage Publications

Bloomer continues, *“Basically an abusive leader will do anything to foster dependence on himself” and offers a definition of this condition, “ Whenever a leader deceives people into thinking he is the only way for them to receive or hear from God, he has begun abusing his authority”* (Ibid, 54-55). This presents a serious predicament for members, especially in newly established or young covenant congregations dominated by the drive and vision of a founder, *“where the option of withdrawal is unthinkable. Therefore they comply”* (Schaller, 1993: 22). Schaller acknowledges that this is not a simple problem to resolve. Referring to the dynamics of more established congregations he adds, *“The most widespread response by churchgoers.....is a silent vote. They vote with their feet and their pocketbook not to support that style of leadership. The younger ones depart for another church with a more open environment. The older ones usually cut back on both their attendance and their participation.”* (Ibid, 49). Schaller has authored over 80 books and is regarded by his contemporaries as the most authoritative and accomplished Church Growth consultant in America today (Wagner, 1989). His vast experience of these situations adds emphasis to the difficulty presented by paradigmatic divides that exist in the different schools of thinking on ecclesiological leadership.

There are fundamentally two main sources of modern congregational leaders. The variations within these two general aetiologies are myriad, but all have their roots in one or the other distinctly different course of events:

- Those who have been ordained through a formal process of institutionalised training and internship within a long-established denomination, regardless of whether they remained or have left.
- Those who were swept up and assimilated through a revivalist or evangelical movement and entered into service of the Church independently from the outside.

Schaller’s ten sources of power by which congregation leaders are bestowed with authority (1993: 62), as shown in Section 1.4.2.5, can all be traced back to either one of these two beginnings. It is dangerous and unscientific to make generalisations about the impact of psychological development, social influences or learning that predominantly shaped the thinking and behaviours of those whose predispositions draw them inexorably into church establishment and leadership, but some conclusions can be presented from the available scientific research. The area that this study finds of particular relevance and value are the studies on “neo-charismatic” leadership (Bass, 1990), and reactive narcissism (Kets de Vries, 2001; 99-101). Conger’s (1990) treatise on dysfunctional leaders examines some leadership behaviours that have the potential to produce problematic or even disastrous outcomes for their organisations. He proposes, *“When a leader’s behaviours become exaggerated, lose touch with reality, or become vehicles for purely personal gain, they may harm the leader and the organisation”* (Ibid, 44).

Of the three skill areas that he asserts contribute to such problems, two are seen by this study to be more pertinent to the leadership of churches: personal visions, and management practices.

2.5.15.1 The Power of Vision: For Good and Evil

The inspirational and motivational power of a clear vision has been reasonably well-covered thusfar, but the capacity of a vision to do harm is the flip-side of this truth. Hamel and Prahalad (1996: 83) maintain that a vision is often the combined industry foresight of a group of business leaders rather than the oft portrayed, but incorrect view that it is the inspiration of a single leader. However, in the domain of Christian belief and practice, it is more generally accepted that a leader is the true bearer of a vision from God and must serve the faith community with this gift. This has some difficult implications for congregations serving an articulated vision, or no vision at all, and then finding itself with a new or different leader. This theology can be so narrowly interpreted that a leader can rationally believe that the church and its members are his “property” and spiritually bound to his direction. The exhortation of some Church Growth theorists for the “sheep” to obey their leaders has already been presented under Sections 1.3.4 and 2.5.10. Associated with this belief is the leader’s almost paranoiac conviction that if he were to be removed from the picture, the vision will fail and God will be dishonoured.

Conger (1990: 44) reflects, *“the very qualities of visionary leaders contain the potential for disaster... ..and unsuccessful strategic visions can often be traced to the inclusion of the leader’s personal aims that do not match the constituents’ needs.”* He concludes with the question whether the obsessional drive to create this personal vision could result in an inability to see the realities and problems of their situation?

2.5.15.2 Whose Reality Counts?

In a book with this title, Chambers (1997: 76) presents a definition of power by Dorothy Rowe that concisely captures this dilemma, *“In the final analysis, power is the right to have your definition of reality prevail over other people’s definition of reality.”* Absolute power provides opportunity for personal visions to prevail over the shared vision of others and with it the marginalisation of those who do not submit. These sobering truths raise the question, *“What if the leader’s vision is not from God?”*

If it is benign and benevolent, some good may materialise, if it is malignant and self-serving, driven by a narcissitic obsession fuelled by *“an exaggerated sense of superiority, uniqueness, talent;and grandiose fantasies”* (Kets de Vries, 2001: 99), the consequences can be disastrous. Kets de Vries delivers a riveting reminder on such leaders, *“They’re extremely self-centered and self-referential: they don’t care which direction they’re going as long as they remain in the driver’s seat.”* But the discussion on **fanatical leadership** by Senge, et al. (1999: 320) drives the point of this exploration of the potential for the abuse of power deeply home. *“At the root of the fanatic’s boldness, is the conviction that life and the universe conform to a simple formula – his formula. Once people become convinced that they are absolutely right, their minds become closed to the voices of those who disagree.”*

The studies of Zelenzik (1984), Conger (1990), Kets de Vries (2001), Scott Peck (1983), Goleman (1996), McClelland and Burnham (1976), Mintzberg (1984) Senge, et al. (1999) and Howell, Bowen, Dorfman, Kerr, and Podsakoff (1990) added to the observations of Schaller (1993), Warren (1995) and Bloomer (1995), begin to thread a tapestry of what could possibly be hurting the American Church Growth scenario, where for every new church established, two close down.¹⁷

2.5.15.3 After Charisma?

The German sociologist Max Weber (1924), (1947) first introduced the concept of charisma to the study of leadership in the beginning of the last century. His concept of charisma was an adaptation of the theological concept, which involves endowment with the gift of divine grace - in which the gift of extraordinariness as a person is now bestowed by colleagues and followers instead of God (Bass, 1990: 185). Although Trice and Beyers (1986) supported all five components of Weber's model of charisma, they rejected labelling any leadership as charismatic merely because it was inspiring or dynamic.

Ongoing studies have identified three distinct factors involved in the manifestation of the charismatic phenomenon:

1. An exceptional **individual**,
2. An exceptional **situation**,
3. The charismalike devotion of **followers** (Ibid, 185-186; Tucker, 1970: 4) explains that, *"Followers can be under the spell of a leader and can accept him as supremely authoritative without necessarily agreeing with him on all occasions...."* Bass (1985a), and Smith (1982) speak of *"followers who are unquestioningly and magnetically attracted to these leaders. Such leadership is not merely inspiring or dynamic; it involves unusual follower reactions to the leadership."*

Some of the reasons why individuals so willingly and passionately become charismatic followers have been introduced in Section 2.5.13,1 and from this it can be seen when the dynamics of group psychology and dysfunctional leadership are brought together, movements and congregations are established that analogously, but falsely, resemble true worship communities. The ultimate test is in the durability, spiritual growth, health and commitment to human well-being of such collectivities.

Godly leadership is too easily equated with "charismatic" attributes and a popular following, but the exposure of this weakness has been insightfully revealed by a number of writers from both Christian and non-Christian leadership perspectives. Bloomer (1996: 26) states, *"Godly authority, without exception, nurtures and cultivates whatever is placed under it,"* and later adds, *"I honestly believe that if potential authority abusers would free themselves from the perceived responsibility that **they** must change peoples lives, they would never become abusive"* (Ibid, 44).

¹⁷ In Johnson, G. L. W., & Fowler White, R. 2001. *Whatever happened to the Reformation?* New Jersey, P & R Publishing, p. xvi (Reference to a Barna study conducted in 1999.)

Martin Percy (1998: 85) concludes, *“Ultimately, fundamentalists are guilty of loving the power of controlling truths more than the people they serve. Their commitment to a God of power always precedes that of commitment to a God of Love, and its consequent social, ecclesiastical and theological implications.”* Leighton Ford (1991: 22) is equally concerned, *“When we look for leaders who can transform, we need to be aware that people can be transformed down in destructive ways as well as up to lift their level of achievement.”*

So what differentiates Godly charisma from human charisma that seeks to promote its own ends? The answer remains a difficult concept for society generally to grasp, but to the faith community the truth must surely exist in the **purpose** for which extraordinary leadership gifting has been endowed. The leaders of local congregations ought to better understand the mission of their church, for as Knitter (1996: 111) explains, *“The placing of the mission of the church within and as part of the missio Dei, the mission of God, means that the church’s purpose and task do not have a task and identity in themselves; rather they are part of something much larger. **The mission of the church is not its own; it is ‘sent’ in order to be part of and to serve something larger than itself.**”* With which Bosch (1991: 390) concurs, *“The church is there because mission is there, not visa versa. To participate in mission is to participate in the movement of God’s love toward people, since God is a fountain of sending love.”*

There can be no other measure, and certainly not the vanity of claims to superiority based on congregational size.

Scientific perspectives are strangely enough, no different! Visionary leadership which is seen as the base of the charismatic model, but goes beyond it, (Robbins, 2001: 330) is defined by Sashkin in Conger and Kanungo (1992: 124-125) as; *“The ability to create and articulate a realistic, credible, attractive vision of the future for an organisation which grows out of and improves upon the present.”* A new kind of leader, referred to as the “transformational leader” has been identified who motivates followers to work for transcendental goals instead of short-term, self-interest and for achievement and self-actualisation instead of security. The development of transformational leadership factors evolved from research by Bass (1990) and he presented five factors that distinguish this form of leadership, the first being charisma. Bass (1997: 19-34) sees charisma as a necessary and important component of transformational leadership, but by itself it is not sufficient to account for the transformational process.

Focused on the emotional and expressive, the relationship between the charismatic leader and the led is basically unstable (Bass, 1985a: 41). Transformational leadership is better able to do what the charismatic finds difficult; routinisation by the development of organisational arrangements to achieve stability. The creation of institutional apparatus through a distributed leadership and distinctive practices is necessary to provide continuity of the vision and the mission, as it may fail for lack of momentum after he has delivered the message and concretised the dream.

This is Kets de Vries’ (2001: 265-265) *“Architectural role”* in his dualistic model of transformational leadership. Without stabilisation and routinisation, a community of new

believers under charismatic leadership faces many perils. Percy (1998: 192) provides a description of this condition, *“There is never any agreement over the basis for ecclesial authority. It is nearly always driven by charisma, power and emotion, and therefore always open to a charismatic counter-coup.”*

Research has also distinguished between inspirational and charismatic leadership. According to Downton (1973), *“If the dynamics of the identification of the followers with the leader are absent and if the followers are drawn to the goals and purposes of the leader, but not to the leader as such, then the leader is inspirational.”* This is a critical distinction that can differentiate the purely charismatic from the inspirational transformational leader, through the behaviours of their followers and what actually motivates them.

These dispositions are also described by Goleman (1997: 192) as a vertical axis of cohesiveness, in which the members are bonded by a shared attraction to the leader, or a horizontal axis of cohesiveness where the people are attracted to each other and the organisation, its mission, values and practices. He states, *“High powered leaders respond well to ingratiating subordinates. In a group with such a leader, the axis of cohesiveness shifts toward the vertical from the horizontal: rather than feeling close to their fellow members, people in the group tend to form a bond of loyalty to the leader.”*

The functional advantages of transformational leadership over other types are shown in Table 2.3

Table 2.3: Features of Transformational Leadership

TRANSACTIONAL LEADERSHIP	CHARISMATIC LEADERSHIP	TRANSFORMATIONAL LEADERSHIP
<ul style="list-style-type: none"> ▪ Contingent reward: Contracts an exchange of rewards for performance and effort ▪ Management by exception: (Active) Watches for deviation and takes corrective action ▪ Management by exception: (Passive) Acts only if standards are not met. ▪ Laissez-Faire: Abdicates responsibilities, avoids making decisions. 	<ul style="list-style-type: none"> ▪ Vision & articulation: Have a clear vision, an idealised goal that depicts a better future. ▪ Personal risk Willing to take on high personal risk for their ideals ▪ Sensitivity to constraints: Make realistic assessments of the resources they need ▪ Sensitivity to needs: Are perceptive to followers needs and feelings ▪ Unconventional behaviour: Engage in behaviours that are perceived as novel and counter to norms 	<ul style="list-style-type: none"> ▪ Charisma: Provides vision, a sense of mission, instils pride, gains respect & trust. ▪ Inspiration: Communicates high expectations, focuses efforts, conveys important goals in clear ways ▪ Intellectual stimulation: Promotes intelligence, rationality & careful problem solving ▪ Individualised consideration: Gives personal attention, treats every person individually, respects people, coaches and advises.
Source: Conger, J A. and Kanungo, R N. 1984, <i>Charismatic Leadership in Organisations</i> . p 94, and Bass, B, M. 1990. <i>From Transactional to Transformational Leadership: Learning to Share the Vision</i> .		

"The reasonable man adapts himself to the world; the unreasonable man persists in trying to adapt the world to himself. Therefore all progress depends on the unreasonable man."

George Bernard Shaw ¹⁸

If any single construct can be formed that best embodies the difficulty churches are undergoing, it must surely be that of managing transition. Within this dimension are found two pre-eminent existential questions - What is our purpose, and how do we go about best accomplishing it? The answer provided by the Church Growth theorists is quite simple; be *churchocentric* and *accumulate* great numbers of believers. Based on any measurement of the impact of the knowledge transferred by their methods, defined as *the capacity to act effectively*, whether growth in overall Christianity, numbers of viable churches, or communities transformed, the facts speak for themselves. The illusion of revival lingers on, and attacks on investigative methods that yield disconfirming evidence intensify as a "*fortress mentality of triumphalism and elitism permeates modern Christianity*" (Johnson and Fowler White, 2001: 162).

In the words of Sir William Osler, "*The greater the ignorance, the greater the dogmatism.*" (Kets de Vries, 2001: 142)

Many churches must have quietly gone about addressing their situations without in any way diminishing the core Biblical and doctrinal tenets of ecclesiology, theology, Christology, pneumatology, and missiology, and this study has empirically studied their values and orientation towards scientific methods. The fideism of Wells' assertion that congregations which have successfully managed complex transition, found new purpose and identity, and are experiencing regeneration, numerical growth and greater community impact, "*Have lost their Reformation heritage*" because their approach is eclectic and includes business and psychological theories, is a theological argument that must be addressed by other studies.

The complexity of all the variables and dynamics involved in effectively managing strategic change has engrossed researchers, scholars, consultants and practitioners in a wide range of disciplines for over half a century. The cumulative effect of shared knowledge in this area is discussed on under Section 2.5.10 and its introduction here in the review of Church Growth literature is simply to make the distinction from the outset that the same cannot be said of the knowledge on transitioning in congregations. All behavioural and performance outcomes emerging from the prospects of, and actual transitions which congregations undergo are explained in scriptural language from a Biblical-historical perspective.

Congregational transition in the literature studied is a singularly theologically bounded, ecclesiastical debate. The progressive generation and accumulation of knowledge that the behavioural sciences of psychology, sociology, social psychology, political science and cultural anthropology have contributed to the fields of organisational behaviour and change management

¹⁸ In Carnall, C. A. 1995. 2nd Edition. *Managing Change in Organisations*. UK: Prentice-Hall International. p.xi.

has had no visible equivalent impact on Church Growth Theory. The newest contribution to Church Growth Theory; “Natural Church Growth” offers the argument that a pragmatic approach “*is a world view unsuitable for church growth.*” So severe is the author’s rejection of pragmatism that he ascribes to pragmatists “*a tendency to determine their own opinion on what is important for the Kingdom of God*” (Schwarz, 1996: 100-102).

It is not at all surprising that serious theologians such as Michael Horton begin to participate in the new debates that have been stirred by what he terms, “*Christian Evangelical Ghetto*” thinking that eschews all “worldly” wisdom and knowledge in preference for things heavenly. “*Simply because we cannot find salvation through the great philosophers does not mean ‘we have no desire to believe anything else’ that is not dependent on special revelation. That would render reading, writing, and arithmetic quite frivolous indeed. And simply because we cannot learn about the cross as God’s plan of redemption from the arts and sciences does not mean that after the Gospel there is no need for research*” (Horton, 2002: 68).

Horton (Ibid, 196) affirms, “*The Scriptures are sufficient for everything related to saving truth and for the revelation of God’s moral will, but they were never intended to be sufficient for everything else.*” He poses the question; “*We do not need a Christian view of auto mechanics or Biblical principles for open heart surgery, so why do we need Christian music, Christian books, Christian art, or Christian businesses?*”

To this one could add, “*or a Christian method for managing complex organisational and leadership challenges?*”

Theological arguments in affirmation of the beneficial role played by natural and social scientific research aside, it is a criticism that the body of knowledge on Church Growth has suffered under the reductionistic, “*Christian ghetto*” thinking that “*confuses things heavenly with things earthly and thereby trivialises both*” (Ibid, 60-61).

Beyond reformulating familiar thematic teachings on integrity, obedience, servanthood, humility, submission and personal discipline in devotional duties, all relevant and important attributes for Godliness, the growth theorists have offered little if anything to add to the world’s understanding of the complex human interactions and behaviour involved during times of traumatic and profound organisational change.

Horton (Ibid, 27) compellingly argues, “*As the Bible was not to be seen as a handbook for artistic, literary, musical, or political theory, so it was not to be seen as a textbook for science. Everything in Scripture is true, in the sense in which it was intended by its original Author, but the purpose of Scripture is not to tell us everything about everything....*”

In the absence of effective practical methods and approaches that can address the diversity of challenges presented with managing complex, “*techno-structural and socio cultural levels*” of change, (Goodstein and Warner, 1991) or the “*Profound change*” of Senge, Kleiner, Robberts, Ross, Roth and Smith (1999), many interventions attempted by church leaders are either

abandoned, or lead to failure as hindrances and political behaviours become insurmountable. Spiritual exhortations, and accusations of unfaithfulness and divisiveness eventually take their toll and members make painful decisions to avoid continuous conflict and discomfort by withdrawing.

In Section 2.5.17, the theories of Lewin (1947, 1952), Schein (1992), Carnall (1995) and Kotter, (1996) on managing the human and cultural elements of organisations are integrated with the technical aspects of managing strategic change through project management to present a holistic and systematic methodology for congregational change.

Managing strategic change is about self-management of a complex organisational system of interrelated sub-systems through periods of intense transition brought about by continuous changes in a greater system of which it is an integral part.

Such a system is illustrated in Figure 2.26.

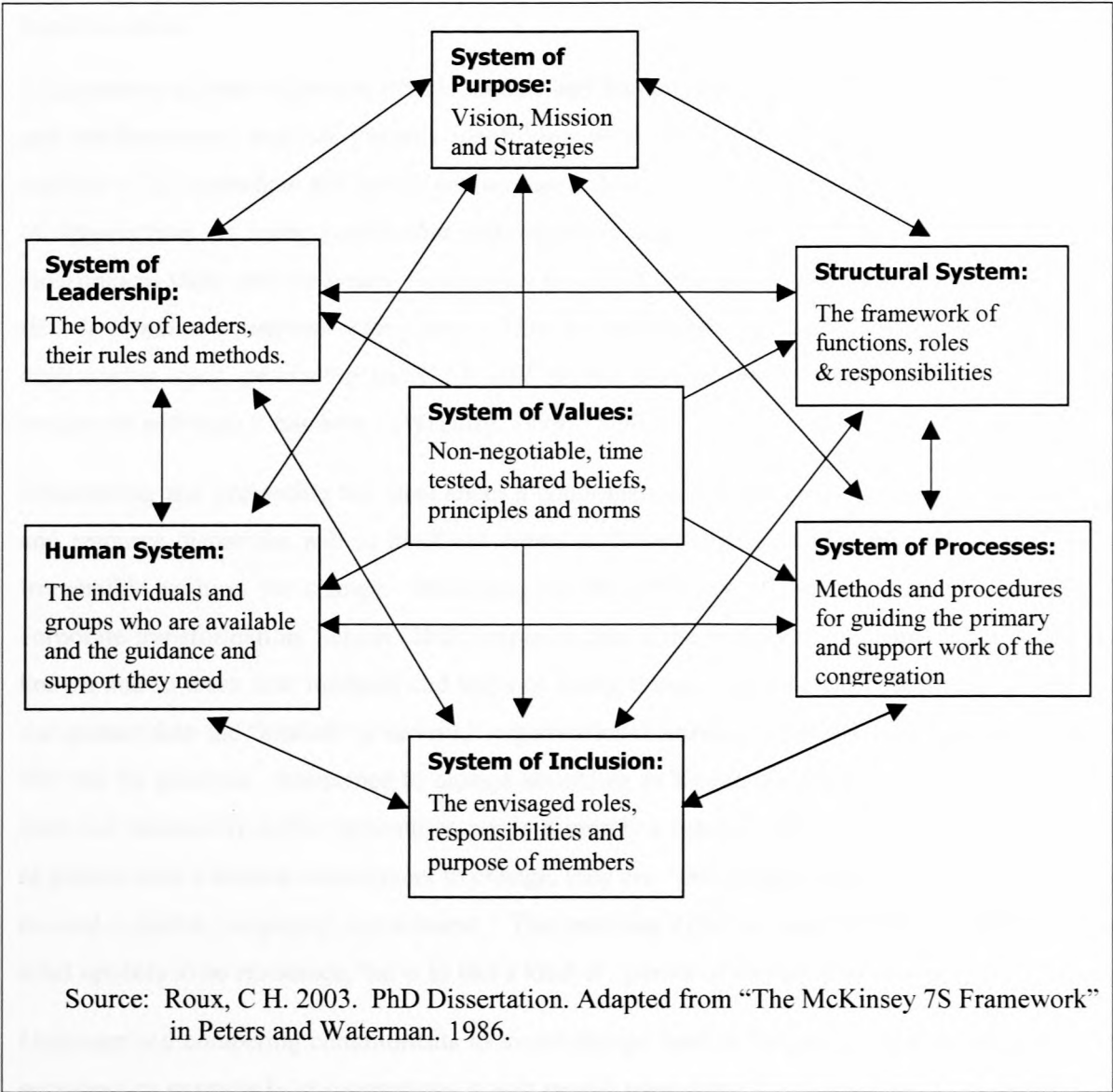


Figure 2.26: An Organisational System & Its Sub-Systems

2.5.16.1 Identifying the Main Issues and Problems

Change should never undertaken for the sake of change itself, and the pressures for change usually come from strong dynamics and forces within the organisation, and its external environment. The need for and benefits of substantial change must be understood and accepted by all before any meaningful progress towards a new envisioned state can be embarked on. The main issues driving change and the problems and constraints impeding the congregation's volition towards an altered situation can only come from a rigorous systematic analysis of its present situation. The interplay of internal and external forces at work that give rise to an urgency for adaptation must be accurately identified if change for the wrong reasons is to be avoided.

Assumptions, superficial situational analysis, non-systematic diagnostic methods, poor information, ineffectual deliberations, and strong agendas of powerful individuals can all lead to a questionable and imbalanced platform of facts from which to attempt serious congregational transformation.

Management science offers some basic models and frameworks to guide a process of both internal and environmental analysis towards identifying what the organisation's condition is, and the realities of its immediate and macro environment. Most importantly it advocates a **systems view** of organisation *"A living system that self-organises and changes to preserve itself. When the environment shifts and the system notices that it needs to change, it always changes in such a way that it remains consistent with itself. This is **autopoiesis** in action, a system focused on maintaining itself, producing itself. It will choose a path into the future that it believes is congruent with who it has been"* (Wheatly, 1999: 75-90).

Discovering and presenting the facts about a congregation's directional dilemma, role ambiguity and resource disparities will in itself not create sufficient urgency and motivation to initiate an irreversible volition for change. Reflecting on the difficulty of organisations to undergo full corporate transformation, Schein (2002) explains that if the anxiety to "unlearn" what is already known and to learn new methods and ways of doing things - what he calls "learning anxiety" is not greater than the "anxiety to survive," organisational learning necessary for change to happen, will not be possible. Resistance to change according to Kegan and Lahey (2001), also does not necessarily reflect opposition, nor is it merely a result of inertia. They explain that even as people hold a sincere commitment to change, they are *"unwittingly applying productive energy toward a hidden competing commitment."* The resulting dynamic equilibrium stalls the effort in what appears to be resistance, but is in fact a kind of *"personal immunity to change."*

Unrecognised competing commitments to avoid change have to be uncovered and since they are sustained by strongly held assumptions which people have come to accept as reality whether they are true or not, the revealing of basic assumptions and the competing commitment they undergird is only but a step in the process of unravelling opposition. The church situational analysis

proposed here is not unlike the “*resource-based review of business strategy*” (Wernerfelt, 1984, 1995) that assesses the capability of an organisation to successfully achieve its purpose based on its available resources. Church leaders can identify and weigh the unique gifts, talents, skills and attractiveness of its people, its facilities, programmes, processes and spiritual characteristics against its mission to establish their “*goodness of fit.*”

Similarly, the identification of its essential spiritual unctioning, can be analogously seen as its “core competence” (Hamel and Prahalad, 1996). The alignment of giftings, skills and facilities, (resources), products and spiritual vitality (core competencies) with its community needs amounts to the “Fit” concept of strategy development (Hamel and Prahalad, 1996) from which the seven basic church strategies explicated under Section 2.5.3.2 can be crafted.

A further imperative against which a church’s unique composition of resources and competencies and their intended applications can be evaluated, must be the **key success factors** (Hardaker and Ward, 1987) for strategic success. Thompson and Strickland (1987: 76) define this as, “*Those things that most affect the ability of an organisation to be successful in the marketplace.*”

Their original explanation of key success factors in an industry, “*consisting of three or four major determinants of competitive success,*” better illustrates the value of this theory for congregations. “*They point to the things a firm must concentrate on doing well, the specific kinds of skills and competences that are needed, and which aspects of which internal activities are the most crucial and why.*” Johnson and Scholes (1997: 176) use the term critical success factors, “*Which are those aspects of strategy in which an organisation must excel....*” Key success factors for successful penetration, evangelism and conversion of a particular community, or segment of that community will differ from context to context and the belief that a universal key success factor such as “exposure to the Word of God,” has proven not to be successful.

The most compelling reason for a summary of a local church’s condition and its community’s situation through a structured and rigorous analysis, is to bring all the relevant, most important factors into sharp relief as “*the best approximation of the true state of affairs*” – “*the whole system of elements and their relationships*” on which planning for change can proceed.

Recognising Schaller’s (1993: 67-79) caveat that in the church, “*a carefully thought out plan does not automatically carry authority simply on its own merits,*” it remains imperative that a summary of widely accepted problems and issues identified through the situational analysis exercise precede the plan for change.

It is the **wide based recognition** of these issues and problems that will serve to create a shared belief that the time for change has arrived.

2.5.16.2 Levels of change

Ideally organisations should change incrementally, in this way existing competencies, routines and effectiveness levels can be progressively built on. Such change should be proactively managed, as the need for change is expected and planned for, allowing current ways of operating to be merely

“tuned” (Johnson and Scholes, 1997: 450-452). As discussed under Section 1.3.3, allowing a church’s configuration of systems to emerge spontaneously without purposeful “*organisational coherence*” (Hesselbein, 2002: 72), or to develop in a way that suits the personality and style of the leader, will inevitably result in a situation where incremental adjustment is simply no longer possible. Both techno-structural and socio-cultural levels of change (Goodstein and Warner, 1991) that involve changes to policy, structure, leadership, processes, systems, norms and activities will then be required. Senge, et al. (1999: 15) describe this type of transformational change as “profound change,” that which combines outer, organisational change with shifts in people’s inner values.

The typologies of change methods developed by Nadler and Tushauer (1989) are presented in Figure 2.27.

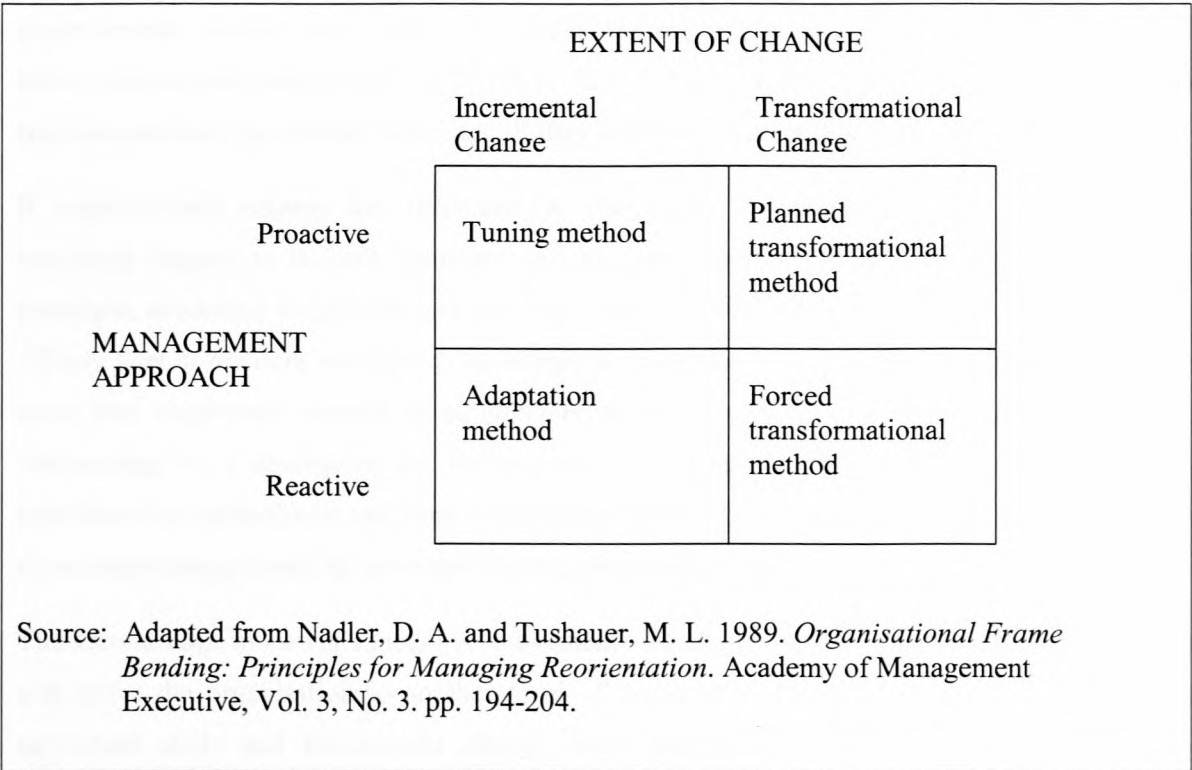


Figure 2.27: Levels of Organisational Change

Levy (1986) additionally describes change in terms of order of magnitude.

- ❑ **First-order change**, which is linear and continuous, and implies no fundamental shifts in assumptions that members hold about their organisation’s purpose, or functioning.
- ❑ **Second-order change**, which is a multidimensional, multilevel, discontinuous process of radical change, involving reframing of core assumptions about the organisation and its mission.

2.5.16.3 The desire for Stability

Johnson and Scholes (1997: 451) argue that organisations should not be seen as stable hierarchies and bureaucracies set up to achieve order and maintain control, but rather as adaptive, continually

changing, learning organisations. Margaret Wheatly (1999: 76) describes this desire for stability as “*seeking equilibrium,.....the end state in the evolution of closed systems, the point at which the system has exhausted all of its capacity for change, done its work and dissipated its productive capacity into useless entropy.*” Johnson and Scholes (Ibid: 451) maintain that the collective knowledge of all the individuals in an organisation usually exceeds what the organisation itself “knows” and is capable of doing, but that organisations typically stifle organisational knowledge and creativity.

Similarly, many church environments were also reported as “*restrictive and smothering*” by Hull (1993: 121) from his research and work with churches. While a learning organisation, which can continuously adapt as an open system and tune itself so as to experience planned, incremental type change, is an ideal - most organisations experience the resistance of Kegan and Lahey’s (2001) theory of prior human investment in “*hidden competing commitments,*” internal disagreement, conflict over competing forces for expression (Mintzberg, 1991) and political behaviours as discussed in Section 2.5.14.1. These change averse conditions invariably result in transformational type change when, and if, they eventually accept that change is unavoidable.

If organisational entropy and resistance to change are the consequence of an organisation becoming trapped in its own paradigm and routines, there is a need for “*unfreezing*” of the paradigm, according to Johnson and Scholes. Schein (1992: 298-301) confirms this, and states, “*If any part of the core structure is to change in more than minor incremental ways, the system must first experience enough disequilibrium to force a motivation to change.*” The term “unfreezing” as a description for the process of creating such a state of disequilibrium, was introduced by psychologist and behavioural scientist Kurt Lewin (1947, 1952) as the first step in a three stage change model he presented for transformational type change.

The second stage of Lewin’s model is “movement” which involves making the actual changes that will move the organisation to another level of response. This includes changes to structure, individual skills and behavioural change, new supervisory practices, new processes, new information systems. During this stage, new learning or “cognitive restructuring” must take place where core concepts and assumptions are redefined (Ibid, 301-302). A new way of looking at organisation and thinking about processes and performance begins to set in, but this is not without its own problems related to learning anxiety as subsequently observed by Schein (2002). Lewin’s third stage of change is “refreezing” which involves stabilising or institutionalising the changes that have been made by creating systems and controls that make the new patterns “relatively secure against change”.

New behaviours must now become the operating norms, new leadership styles must predominate and the organisation must openly reinforce the practices and culture that it sanctions. Inconsistency and lack of top leadership support will create uncertainty and a fresh round of political behaviours.

acceptable political behaviour may not be that easy to draw. It is critical that the primacy of the strategic objectives of the change programme be upheld as the guiding standard and that all other interests be subordinated during the transition period. The most effective way of managing political behaviours is to start with a clear understanding of what constitutes dysfunctional behaviours and identify the basic assumptions that motivate them. Human behaviour is a complex dimension that leaders could do well to respect and be thoughtful about rather than to approach it from a platform of simplistic platitudes and preconceptions.

2.5.16.5 Key Factors for Successful Change

Both the pre-conditions for successful change as well as the key success factors to be managed during implementation are crucial to the effectiveness of any transformation programme. This dissertation is not attempting to provide an exhaustive treatise on successful change management, and consistent with the research objectives, is presenting a selection of relevant organisational development knowledge to demonstrate its application to church growth.

2.5.16.6 Pre-Conditions

Hesselbein (2002: 72) refers to three dimensions or imperatives for successful change; the first of which she describes as **organisational coherence** or “*getting ones house in order.*” This means, “*first of all, revisiting (the) mission: the short, powerful, compelling statement of why the organisation does what it does, its reason for being. From a passionate, relevant mission flow the few powerful goals that reflect the organisation’s vision of the future. And from those goals flow the objectives, action steps and organisational tactics that will carry the enterprise forward.*” The second imperative she proposes is the **leadership plan**, which includes the corps of leaders and the plan on how they are going to lead the way. Her third dimension is the **development plan** itself and she concludes, “*Effective leaders have learned that moving from vision to reality requires a road map, a plan for the future...It is called managing the dream.*”

Carnall (1995: 170-183) presents three characteristics as necessary conditions for effective change:

- **Awareness.** How widely and well understood by all those affected is the need for, and the extent and nature of the proposed change? Is the alignment of the change programme with the organisation’s mission, vision and strategy evident to all and are they persuaded that the programme will take the organisation to where it wants to be? Are the overall objectives, elements of work, and their systemic relationship, methods, tasks, completion schedules, roles and management control systems clear to all key people? Are they aware of how the changes are going to be measured to determine whether the outcome is successful? What is going to be measured? How will they know that they are where they want to be?
- **Capability.** How completely have the resources and skills been identified and planned for, including financial resources, external specialists, time and congregational

involvement. Have people been empowered to fulfil their roles? Can the top team and the organisation sustain the planned pace of the change programme?

- **Inclusion.** Has the situation analysis, deliberation and decision making process been an inclusive exercise that has obtained the “buy-in” of all affected? How committed are those who have acknowledged and accepted the need for change and its scope? How credible do they view the change as being and to what extent do they “own” the planned approach and desired outcomes?

Carnall, Kotter, and Senge, et al. have all identified a further essential precondition for successfully launching a programme of complex, transformational change Senge, et al. (1999: 15-21) refers to the developing of “a ‘gestalt’ of effective leadership for sustaining profound change,” and a “*leadership community*” that builds support, creates momentum and holds accountable those who will play critical roles in sustaining the change process. Kotter and Carnall both describe this action as “*building a guiding coalition.*” and warn against the belief that a single charismatic or powerful individual is able to develop the right vision, communicate with a large number of people, eliminate all the obstacles, provide support and information, and lead and manage dozens of interconnected projects while “*anchoring new approaches deep in the organisation’s culture*” (Kotter, 1996: 51-66).

Carnall (1995: 53) presents a four stage model of core competences for managing change, and describes the second as “*coalition-building.*” This competence comprises the following characteristics:

- **Clearing ideas.** Checking out the validity of information and the feasibility of plans before they are cast.
- **Gaining supporters.** Selling the plan to a smaller, strongly committed group before ‘going public’.
- **Networking.** Establishing wider networks of support from individuals and groups not directly involved.
- **Presenting.** Selling the change concepts clearly, communicating all the implications and expected outcomes and the process itself.

Essentially all the conditions are the same in that they involve the entrustment of custodianship of the organisation’s commitment to purposefully develop the capacity and to determinedly pursue its mission and strategies to a larger group. A strong guiding coalition is always needed – one with the right composition, shared objective and level of trust. Kotter advises that the composition of the group is vital, as people will quickly figure out whether it has any chance of success or whether the group is merely a political move. This group must have both the capability and credibility to lead the change process.

These dimensions of organisational coherence, leadership planning, process planning, awareness creation, capability development, inclusion and coalition building are foundational imperatives for

creating the climate and potential to successfully launch a programme for strategic change, and are supported by the work of leading change management experts such as Senge, Kotter, Moss-Kanter, Schein, Carnall, and Lewin. They are recommended by this study as the cornerstones of a holistic and effective change management approach. When these crucial preconditions are in place and the process of undertaking a journey of transition is able to begin, more intensive focus must shift to the following set of key success factors for successful *change implementation*.

2.5.16.7 Implementation Conditions

1. Emphasis on learning

Profound change, transformational, self-reinventing change involves learning. The organisation doesn't just do something new; it builds the capacity for doing things in a more effective way - it builds the capacity for ongoing development.

This only happens as new knowledge is acquired by individuals and is gradually diffused throughout the organisation. The definition of *knowledge* in the context of this dissertation is taken from Senge, et al. (1999: 421) borrowed from linguistic philosopher John R. Searle, viz. "*the capacity to act effectively.*" They also offer a simple, but profound definition of *organisation*, which in this study's judgement, best fits the context of congregations as organisation (Ibid, 33); "*Organisations are products of the ways that people in them think and interact.*"

This description encapsulates the essential dilemma of church leaders who want their people to think and be spiritual, but to interact well and productively. The first condition involves values and theological learning and the second, relationship and organisational competence learning.

1. **Achieving action.** This involves handing early opposition, motivating people and strongly supporting the new ways of thinking, interacting and doing things. Kotter presents three ways in which organisations attempt to implement change processes.

- **Authoritarian decree:** Which requires strong and positionally powerful leaders with legitimate authority. Whilst Kotter (1996: 106) does not endorse this method, Schein explains that learning involves some degree of "*coercive persuasion*" or the existence of a painful consequence of non-compliance. Granted that Kotter's treatment of decree is more of an emphasis on the power of vision and the vital role of a guiding coalition, it must nevertheless be understood by the organisation that opposition is not an advisable option. Senge, et al. argue that people must be given the opportunity to change the ways in which they think and act, and propose that organisations must seek and nurture the "*reinforcing growth processes*" that make profound change possible. Without conferred authority, however, responsibility and accountability cannot be expected from any individual. To the degree that authority confers empowerment on people to decide and to act, authority must be used.

- **Micro management:** Like authoritarian decree, according to Kotter, micro management works poorly in complex, behavioural change endeavours. He sees the micro management route as slow and laborious, that at best produces only incremental changes.
- **Vision:** A good vision, argues Kotter (1996: 68-74), is a powerful force for change as it refers to a picture of the future and clarifies direction towards an organisation that can accomplish everyone's personal goals. He asserts that "*clarity of direction simplifies hundreds of detailed decisions, motivates people to take action at the right direction.and also helps to co-ordinate the actions of all those involved.*"

Schein (1992: 299-301) supports this with the vital solution for overcoming the tendency of leaders to deny or rationalise disconfirming data on the organisation's performance. Disconfirmation of goals, methods and performance alone does not produce a motivation to change, he says, members can perceive the information as basically irrelevant, guilt or anxiety can be suppressed and those presenting the information can be marginalised. This happens because of a lack of "*psychological safety.*" If the order of change that has to be made, threatens their whole self, people will deny the data and the need for change. "*The essence of psychological safety*", he explains, "*is that we can imagine a needed change without feeling a loss of integrity or identity.*" The vision imparted by a visionary leader when people are ready to pay attention (having experienced a high level of disequilibrium and anxiety) provides the psychological safety for the organisation to move forward. Once a leader provides a vision that enables the organisation to see a new way to get back into equilibrium without losing its identity, the process of change then builds up very rapidly. An essential component of this feeling of safety is that a way is seen to change the problem that was not seen before.

This dissertation has some difficulty with Kotter's oversimplified and perfunctory dismissal of decree and planning, and his juxtapositioning the three methods as alternatives. In reality all are required, together with a number of other socio-psychological processes related to learning, the management of self-esteem, and both functional and dysfunctional political behaviours that emerge in times of stressful change. However, they are introduced here as relevant methods, each with their specific strengths and inadequacies, as part of the body of change management knowledge available to church development.

2. Maintaining momentum

This competence refers to team building and commitment through continued involvement and participation in the change projects and the providing of detailed feedback on progress. Kotter says that internal transformation rarely happens unless people assist, yet many are unable to help because they feel powerless. A broad base of people must be empowered if organisational inertia and indifference must be overcome. "*Bold ideas must be discussed, sacred cows herded away and all those willing to participate must be involved,*" he recommends. In order to generate the energy needed for maintaining momentum and effort, Kotter maintains that "*short-term wins*" must be produced.

3. Achieve early successes.

Major change takes time. A major congregational transformation process could take up to three years to fully complete. Diligent and zealous believers in the programme will stay the course, but most others need the celebration of short-term wins to sustain their enthusiasm. Such short-term wins must have three characteristics:

- **Visibility** - people can see for themselves something has happened.
- **Clarity** - there can be no argument about the nature of change that happened.
- **Relevance** - it is directly related to the change programme.

4. Regular feedback.

Nothing can be more self-defeating than when an enormous reservoir of excitement, expectation, availability and commitment to a planned programme of congregational reinvention is created, to have all plans reined back and delegated to a select group who can control the pace and substance of change in a manner that suits the personality of the leader. Credibility is sacrificed, momentum is lost and it is unlikely that the same degree of solidarity, trust, and commitment will be achieved again with any future attempts to resuscitate the project. Linked to the idea of “quick wins,” it is vital that early and regular feedback be provided in order to reinforce buy-in and ongoing participation. If teams are unable to meet and perform their work because the leader is away or develops other priorities over time, it indicates that empowerment and inclusion is not a shared value or that alternative agendas prevail and that there is no *system of leadership* at work despite the existence of plans and projects. All decisions still require the approval of the senior leader.

Short-term successes should be fed back with much celebration, and it must become evident to the entire congregation that real progress is being made by a number of different self managed teams working to the adopted plan.

2.5.17 A Management Method for Successful Change Implementation

The literature study has examined the issues facing local congregations, the organisational and situational factors impacting its missional purpose, and the various types of change these present, as well as the change models of Carnall and Lewin against the thoughts of Schein and Kotter. It has looked at key success factors for both pre-implementation and implementation stages. The method of managing transformational change this dissertation proposes involves the integration of all the preceding elements of change into an overall plan.

Given that the change required is of a *People, System, Organisational type* (Turner, 1993) that will bring about major operational re-alignment with new strategic objectives, such complex, second-order change can best be implemented through a ***Project Based Management*** approach.

In order to better illustrate the extent to which these different theories on change management present a formidable challenge to any complex change endeavour, the methods of Kotter, Schein, Carnall and Lewin are set out against a project management type diagram as shown in Figure 2.28 below.

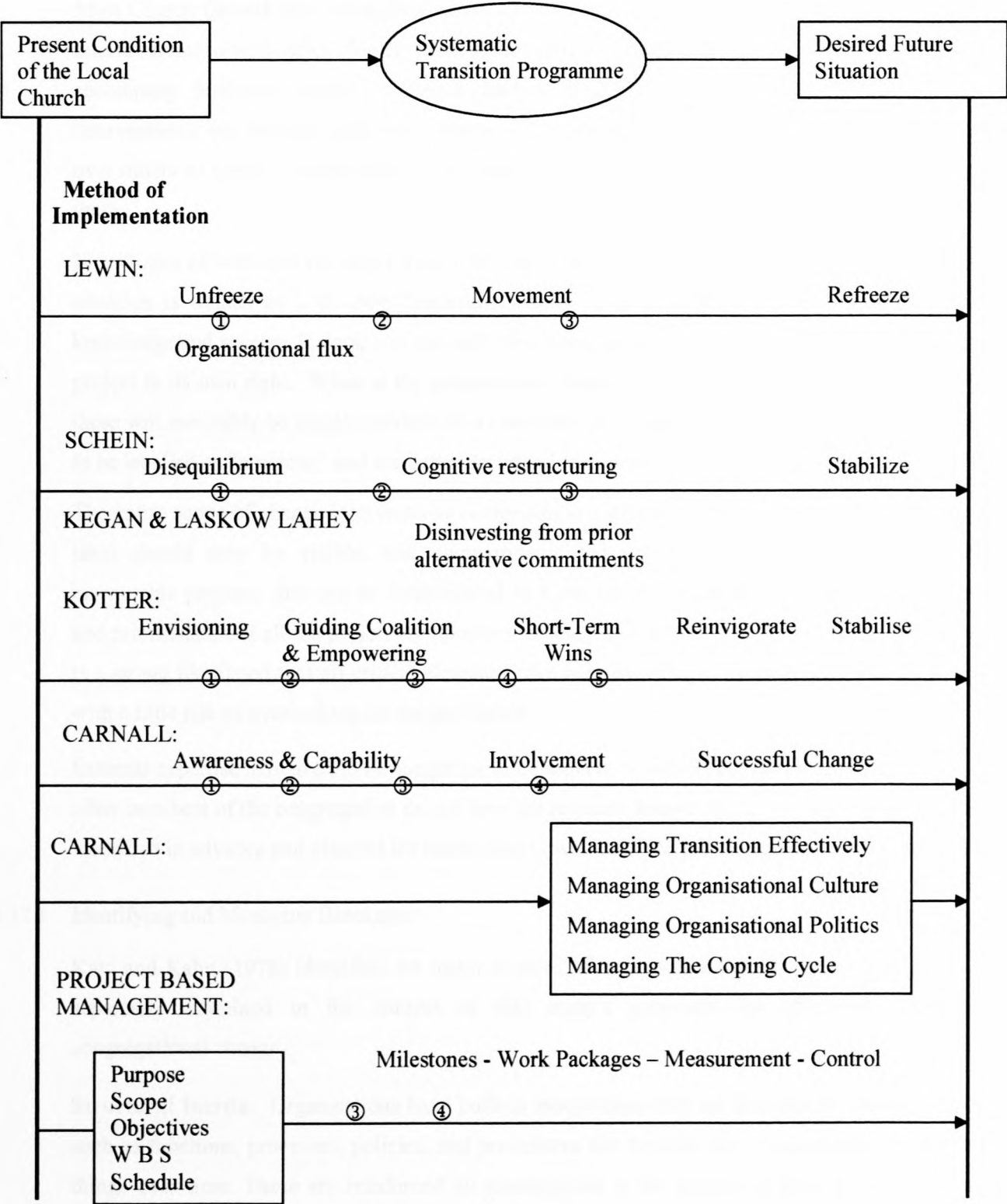


Figure 2.28: Model for a Holistic Change Management Plan

What the model compellingly reveals is that an overall transformation programme has a multiplicity of elements from visible structures, i.e. new cell groups, to processes such as discipling tracks or visitor follow up activity, additional leadership roles, new procedures and standards for doing things, and its invisible aspects such as changes to basic assumptions, adoption of new values, restored confidence, motivation, and commitment to new methods and ideas.

Most Church Growth theories address some, or any single element, but without cognisance of its interrelationship with other elements and the underlying social and psychological dynamics that accompany profound change. Church leaders glean ideas for undertaking much needed interventions, but lacking sufficient “*consecrated pragmatism*” which endorses some methods over others to avoid “*contamination*” with secular methods, are unable to effectively implement them.

If each area of work that emanates from a structured and rigorous strategic analysis of the church’s situation is treated as a discrete “package” that requires its own unique resources, methods, knowledge and success factors, and can only be accomplished over time, it should be defined as a project in its own right. When all the projects have been identified, some actions will remain and these will inevitably be single activities or a combination of activities that are not complex enough to be labelled as “projects,” and are better described as actions, or action plans.

The entire scope of change interventions comprising the strategic intent of the leadership and task team should now be visible, and compartmentalised in clearly identifiable, “doable” and measurable projects, that can be consolidated as a **change programme**. Naturally the sequence and prioritisation of all the projects require further analysis and deliberation, but at this stage there is a strong likelihood that all critical elements have been systematically abstracted and packaged, with a little risk of overlooking an integral factor.

External expertise may need to be sought on some aspects of various projects where the team or other members of the congregation do not have the requisite knowledge or skills, but these can be identified in advance and planned for rather than to wait until the project can proceed no further.

2.5.17.1 Identifying and Managing Blockages

Katz and Kahn (1978) identified six major sources of organisational resistance, which are each separately examined in the context of this study’s proposals for effectively managing congregational change.

Structural Inertia. Organisations have built-in mechanisms that are intended to create stability, such as functions, processes, policies, and procedures that become the standard method of doing things over time. These are reinforced by management in the pursuit of greater efficiency and consistency. As argued earlier, whether these are formal or informal is not material, as they become imbedded in a “*community of practice*” (Senge, et al 1999: 422). When an organisation is confronted with change, this structural inertia acts as a counterbalance to sustain stability.

Limited Focus of Change. As a system, an organisation is made up of a number of interdependent sub-systems. Throughout the enunciation of the research problem it has been pointed out that the failure of Growth Theory to see churches either as organisations or as systems has resulted in a flood of change methodologies that advocate interventions without recognising their interrelationships with other elements. Systems theory does not allow the changing of one without affecting the other and the limited changes started tend to get nullified or constrained by the larger system.

Group Inertia. Even if individual members want to change, the group's norms and standards may make it difficult, creating pressure to conform.

Threat to Expertise. Changes in organisational patterns may present a threat or be perceived as a threat to the expertise of specialised groups. Creating additional space for more members to participate in pastoral, evangelical, discipling or teaching processes could threaten the few to whom these functions have historically been assigned.

Threats to Established Power Relationships. A proposed enlargement of the leadership group with its attendant changes to long-established power relationships can be extremely threatening for people affected by the redistribution of decision making.

Threats to Established Resource Allocations. From the formulation of key strategies, product alignment and assessment exercises may shift the balance of focus and priorities of existing processes. Uneconomically-minded leaders, and champions of special events or services that end up being scaled down and even discontinued, may at first not feel the reduction of funds allocated to their ministry, but the loss of participants, time allocated and attention accorded their area of interest will create discontent. These dynamics are the *organisational* sources of resistance that work together to become Wheatly's (1999: 143) "*well defended*" institutions.

At the individual level there are a further five types of barriers to learning and change that must be identified and effectively addressed (Burgoyne and Johnson, 1995: 72-84):

Intellectual. The reasons for, extent and implication of the changes may be too complex for some people to understand, and the process too ambiguous to follow. Whilst they may have felt confident at the start, with time the difficulties associated with learning new methods and behaviours start to surface and they feel inadequate and overwhelmed.

Motivational. The personal cost to some members may be too much, resulting in a loss of motivation to continue. Projects and processes, in which they have invested many years, much energy, creativity and emotion into, can be scaled down, discontinued or become diminished in importance. Groups, ministries and activities which have provided individuals with a strong sense of purpose and identity are faced with irreversible change that simply becomes too much to quickly recover from.

Perceptual. As the change process proceeds, some people may find that the outcomes, new climate, relationships and priorities are not what they first understood would materialise.

Objections and concerns that were not felt initially can grow into serious principle, norm or value barriers. This could also arise as changes occur along the way without appropriate feedback and engagement in discussions.

Emotional. Even though there may be authentic commitment to and open support for the changes, as things change and the familiar and the comfortable begins to disappear, people will still have feelings of anxiety and even a sense of loss that must be empathetically accommodated and sensitively managed.

Practical. These are the realities that must be lived with. Key people may suddenly be promoted and have to leave the congregation. Others who have offered themselves for retraining or learning new skills become absorbed with work or family developments. The church itself may experience unforeseen distractions or crises. Teams that believed they had the ability to accomplish their project discover that there are areas beyond their base of competence.

In appraising the possible obstacles that can still emerge regardless of how conducive and supportive the climate for change was made, the level of commitment obtained and clearly the process was explained, it is evident that congregational renewal can benefit immensely from the body of knowledge that organisational development has to offer.

2.5.17.2 Management by Projects

In the preceding sections it has been emphasised, that for the order and complexity of transformational change envisaged, a Project Based Management approach will be the best method of implementation. This is posited on the following fundamental characteristics of projects:

Key Principles of project management

- Manage through a structured breakdown of the work.
- Assign single point responsibility.
- Focus on results – define products to be delivered.
- Balance the objectives – technical with technical and technical with culture through a proper breakdown structure.
- Negotiate contracts – project leaders cannot develop plans on their own and need people's involvement through joint discussions.
- Keep it simple – project management through its work breakdown structure (WBS) is able to identify small areas of work, allocate responsibility, set milestones and provide simple control mechanisms to monitor work within a larger, complex, overall picture.

Definition of project management.

Turner (1993) defines project management as *“an endeavour in which human, material and financial resources are organised”*:

- In a novel way (not done before).

- To undertake a unique scope of work (not to be repeated).
- Of given specification (what to produce).
- Within constraints of cost and time (scarce resources).
- To deliver beneficial change.
- Defined by quantitative and qualitative objectives.

What fundamentally differentiates projects from routine management or operations, is that the work undertaken is **unique**, the organisation of management processes is **novel**, and the objectives are **unitary** – they are achieved once on a certain day. After the objectives of projects have been achieved, the project team disbands and continues with routine organisational work. It is imperative therefore that the work of a project is carefully evaluated before project close down.

Cleland and King (1983) define project management as *"The application of the systems approach to the management of technologically complex tasks or projects whose objectives are explicitly stated in terms of time, cost and performance parameters."* They add, *"It is the planning, organising, directing, and controlling of organisational resources for a relatively short term objective that has been established to complete specific goals and objectives."*

Brunes (1983) confirms that any unique, unfamiliar type of management undertaking that requires interdisciplinary efforts will likely be best carried out by an ad hoc team under the direction of a project leader. He states that project teams are successfully used for the development and implementation of long-range strategies in corporations.

Project techniques are extremely efficient in that *"the charter of a project team is well defined and its purpose is to go out of business"* – by completing the mandate (Bennet and Hughes, 1983). Cleland and King (1983) propose the use of intensive planning workshops to create a cohesive team that will significantly increase the probability of project success. They maintain that such a workshop can transform a group of individuals of different backgrounds, experiences, and personalities into a homogenous working team.

For congregations, this would require the participation of the various teams in separate such planning workshops in order to utilise the specific giftings and interests of members. This will include the visitation and follow-up team, evangelism team, music and worship team, discipling and teaching team, cell leaders and the executive to manage finance and administration.

Levels and deliverables of project management

Project management can be linked to organisational management processes by the level of corporate strategy it addresses and the deliverable it produces.

1. **The integrative level** – this is where the defined purpose and objective of the project is linked to the corporate plan of the organisation. Projects are not done for the sake of the work itself, a project is undertaken to deliver objectives and the objective at this level is described as a product or facility. Facilities could typically be:

- New structure
 - A computer system or set of processes
 - Trained people
 - New policies and procedures
 - New buildings or amenities
2. **The strategic level** – is where a milestone plan for the project itself is developed. This sets out how the project's objectives must be achieved. Its deliverables are the successful accomplishment of work areas defined within the project.
 3. **The tactical level** – is where the detail of the work to be done is defined. These are the tasks required to be performed by the project team to reach each milestone.

Following the strategic planning workshop where the church's strategies are formulated, objectives set, and the projects, action plans and activities are identified to pursue its mission, a series of execution planning sessions must be quickly held to produce the detail project plans and integrate them into the overall implementation programme.

This reduces the high level strategies of positioning, development, evangelism, communication, product and organisational alignment to small manageable concrete steps, which if applied, will ultimately transpose the congregation to the place it wants to be.

In developing the plan of execution, the following questions must be addressed:

1. What are the specific strategic objectives to be met?
2. In which dimensions of church life have they been set?
3. Do the objectives lead to projects, action plans, or simple actions?
4. What is the breakdown of work for each?
5. Who must do what where and when?
6. How long will it take?
7. What are the hidden competences or obstacles that will influence success?
8. What is the sequence of the work?
9. What are the key decisions to be made?
10. How will progress be measured?
11. How will completion of the work be evaluated?
12. How must the different groups interrelate?
13. How will progress be tracked, balanced and coordinated?

Youker (1993) developed a model showing management as a cascading of objectives and strategies from corporate to individual level. Applying this method, all the strategy breakdown

characteristics of projects have been taken and set out against corporate strategies and change programme objectives as shown in Figure 2.29.

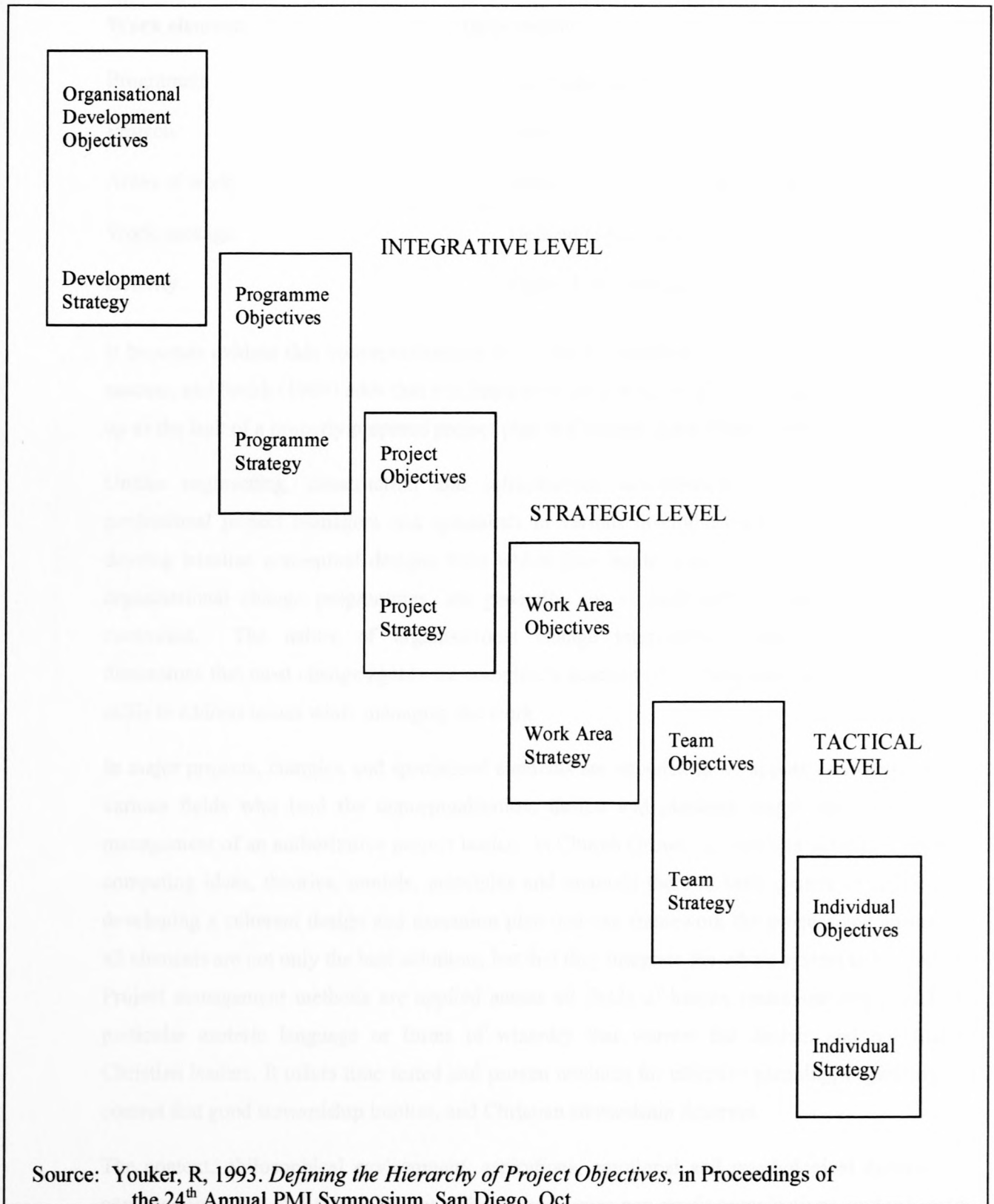


Figure 2.29: Youker's Cascading of Strategic and Project Objectives

From Youker's work breakdown structure, the deliverables at each level for a congregational transformation programme can be identified as follows:

Work element:	Deliverable:
Programme	Corporate strategy (through multiple projects)
Projects	Specified changes/ expected improvements
Areas of work	Intermediate interventions (elements)
Work package	Defined milestone within interventions
Activity	Defined and measurable outcome.

It becomes evident that conceptualisation of all the elements of work is crucial for programme success, and Smith (1989) adds that it is imperative for a written "*Plan of Execution*" to be drawn up as the lack of a properly prepared project plan is a leading cause of poor project execution.

Unlike engineering, construction and infrastructure development projects, which involve professional project managers and specialists in various disciplines whose responsibility is to develop baseline conceptual designs from which final implementation documents are prepared, organisational change programmes, are generally not as methodically planned or rigorously controlled. The nature of organisational change interventions additionally incorporates dimensions that most change agents are completely nescient of, or have some awareness, but little skills to address issues while managing the work.

In major projects, complex and specialised elements are attended to by appointed experts in their various fields who lead the conceptualisation, design and planning stages under the overall management of an authoritative project leader. In Church Growth endeavours with its plethora of competing ideas, theories, models, principles and methods there is little chance of successfully developing a coherent design and execution plan that can framework the process and ensure that all elements are not only the best solutions, but that they integrate the whole system to be changed. Project management methods are applied across all fields of human endeavour and contain no particular esoteric language or forms of wizardry that warrant the disdain and rejection of Christian leaders. It offers time tested and proven methods for effective planning, organising and control that good stewardship implies, and Christian stewardship deserves.

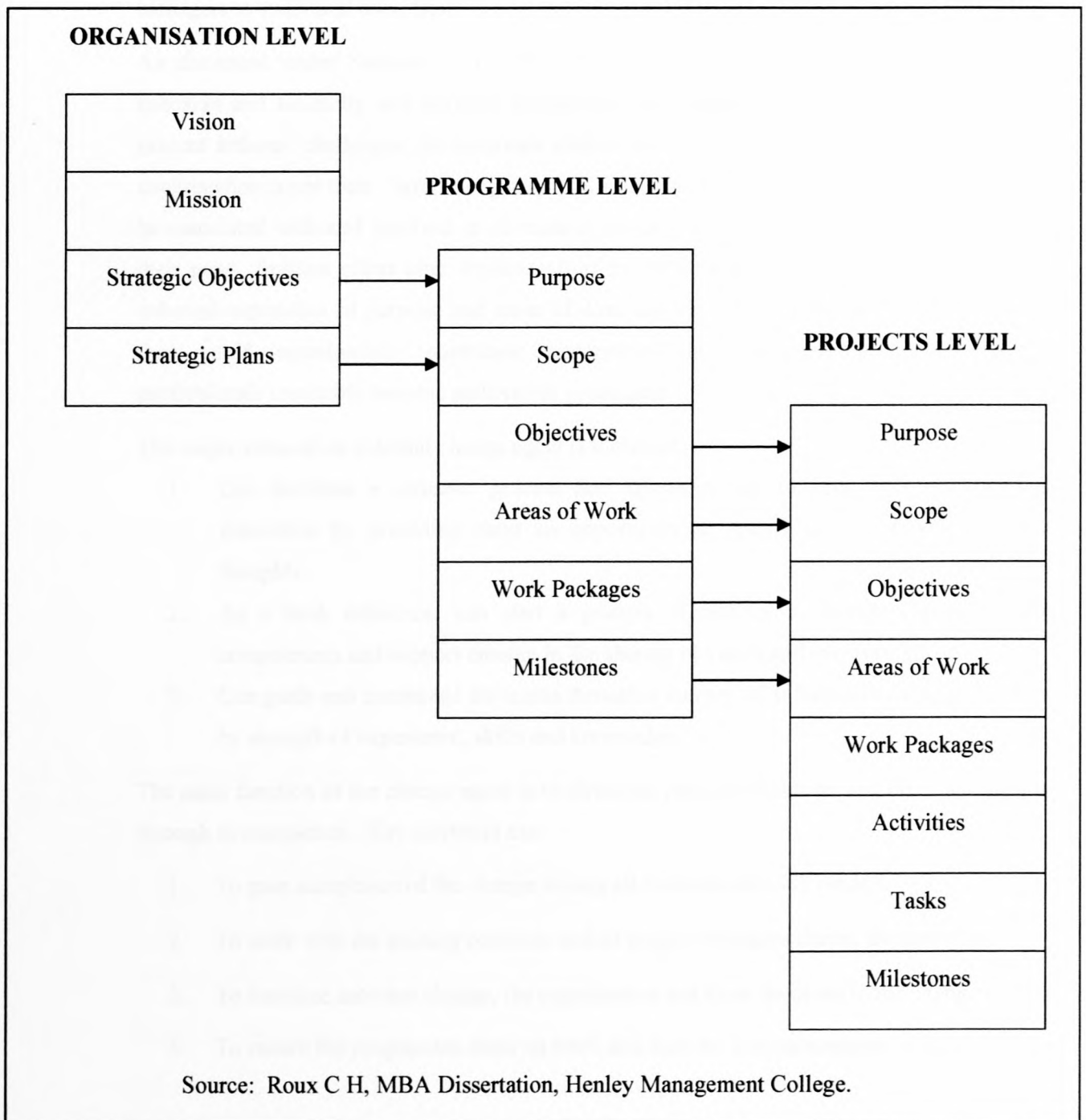
The context, philosophical environment, aspirations, emotional and psychological dynamics of congregational life is different to that of businesses, even non-profit organisations, and the reality of an unquantifiable spiritual dimension permeating and transcending all thought, feelings and actions of the members cannot be trivialised. However, to believe that certain competences, techniques and methods applied daily without misgiving by those embodying the church in other environments, become morally or theologically questionable when considered for organisational

effectiveness in a church context, defies rational explanation.

2.5.17.3 Managing the Projects

It is clear by now that a transformation programme involves executing multiple projects of diverse complexity and scope in a systematically managed way. Project leaders are given responsibility and are held accountable for their assignments. Integration is not accomplished through the implementation process, but is built into the analysis, deliberation, decision making and planning, and occurs as the projects are completed in their logical sequence.

Based on Youker's cascading strategies and objectives given in Figure 2.29, a simple three level model showing how the outputs from corporate plans to project areas of work of one level become the inputs for the next level, is presented in Figure 2.30.



2.5.17.4 Role of the Change Agent

The single largest constraint that differentiates congregational endeavours from business operations is the lack of human resources. Whilst the average church can include as much as ten times the number of people employed by an average business, and given that 97% of businesses in South Africa employ less than 50 individuals,¹⁹ such a statement would appear incongruous.

However, the employees of a company are contractually engaged and provide their expertise for remuneration. They are available full time to the organisation and both continuity and diligence can largely be expected or enforced by virtue of the service agreement between the employer and employees. This comparison by no means implies that business corporate transformation is plain sailing. If it were so there would not be thousands of studies conducted over decades for managers to study and draw from.

As discussed under Section 2.5.13, the lack of real inclusion, performance norms, group cohesion and solidarity and intrinsic satisfaction for congregation members in local churches present arduous challenges for corporate endeavours. For many Christian professionals, the congregation is not their “*reference group*” (Kiesler and Kiesler, 1969: 27) and the attraction to be associated with and involved in its mission is not high. As they must surely witness from their pews, fruitless effort after fruitless effort by the church leaders (or leader) to develop a coherent expression of purpose and sense of direction while having the skills and competences they could meaningfully contribute underplayed as “*unconsecrated*,” most business professionals inevitably become ambivalent bystanders.

The major value of an external change agent is threefold;

1. Can facilitate a cathartic process that allows people to vent their discontent and frustration by providing them an opportunity to openly express their feelings and thoughts.
2. As a fresh influence, can start a process of renewal as latent creativity, gifting, competences and support emerge in the sharing of vision and involvement.
3. Can guide and encourage the teams through a journey of unfamiliarity and apprehension by strength of experience, skills and knowledge.

The main function of the change agent is to direct the process of change and drive the transition through to completion. Key activities are:

1. To gain acceptance of the change among all members and key leaders.
2. To work with the guiding coalition and all project managers during the transition.
3. To interface between change, the organisation and those involved in the change process.
4. To ensure the programme stays on track and does not lose momentum or focus.

¹⁹ Registrar of Companies. CIPRO (2002)

5. To maintain continuity and an overall understanding of the “intent” of the programme.

The type of complex, transformational change called for in the congregational context, calls for strong interpersonal and process skills to manage projects. A number of people can be considered for the role of change agent and an analysis of the advantages and disadvantages of various positions is set out in Table 2.4.

Table 2.4: Comparison of Relative Strengths and Weaknesses of Various Change Agents

	ADVANTAGES	DISADVANTAGES
Church Leader	<p>Has the power and influence to implement changes rapidly. Is the visionary</p> <p>Has access to resources and people</p> <p>Access to organisational strategy and information</p> <p>Has a global view of the issues requiring strategic change</p> <p>Has a total commitment to the change programme</p>	<p>People may react because of the authority of the person and not because they are committed</p> <p>May lack project management skills</p> <p>People may be resistant to change because the role of the senior person can be seen as coercive</p> <p>Conflict of roles and interests can take place</p> <p>Bias towards personal perceptions i.e. subjectivity, can influence the plan</p> <p>May have strong prior alternative commitments and agenda</p> <p>Can be perceived as being “part of the problem”</p>
A Senior Leader	<p>As for the leader if the person is in a high position of leadership</p>	<p>As for the leader</p> <p>May not have the influence, skills and drive of the leader</p>
External Agent	<p>Is free of cultural and political influences</p> <p>May gain more support if seen to be neutral</p> <p>Can bring all the knowledge and skills to bear on the situation</p>	<p>Can be influenced by senior people</p> <p>Must rely on personal and expert power</p> <p>May lack organisational know-how and information</p> <p>Can introduce a specialist bias towards preferred outcomes</p>
Internal Programme Manager	<p>If a senior person, as for the leader</p> <p>Can bring the right skills to bear</p> <p>May be seen as a neutral person</p> <p>Has less distracting matters and issues to attend to than the leader</p>	<p>May not have authority</p> <p>Can be influenced by the leader</p> <p>May not be entirely objective</p> <p>May not have access to people, resources and information</p>

2.5.17.5 Management Reviews

Although it is important to manage the implementation of a change programme effectively, the main purpose of the project is **to deliver the defined product** and not to produce volumes of

progress reports. The extent of management and control of the execution of work is therefore closely dependent on the degree of tolerance of deviation from specified standards and time as base-lined by the change plan documents.

It is essential that a basic project manual be prepared for each project, defining the project in terms of its purpose, scope of work, objectives, work breakdown structure, milestone plan, schedule control mechanism, criteria for judging success, team structure, allocation of responsibilities and criteria for judging successful completion. This manual ideally should not be comprised of more than six or seven pages and will form the basis for senior leadership approval, progress control and final acceptance of the project's deliverables. It furthermore provides a documented description of the intention and methods applicable to the proposed intervention that can ensure continuity and consistency as people leave the project or the congregation. It also defines what must be delivered and the methods for measuring successful completion.

Project teams should meet at least twice monthly to review their progress and the minutes of their progress review meetings can serve as confirmation of decisions or acceptance of amendments to plan. These minutes must be copied to the Church Leader, the guiding coalition and the Programme Manager. The implementation process must not produce any surprises that do not meet the expectations, standards or objectives of the church as milestone deliverables are produced.

2.5.17.6 The Community of Leaders

*"We now see leaders of the future who know that leadership has little to do with power and everything to do with responsibility. The **dispersed leadership** that marks a great organisation starts with a shared commitment to mission and purpose."*

These words are from the current chairman (the word is used here rather than "chair" in respect to her stated preference for this title) and founding president of the Peter Drucker Foundation, Frances Hesselbein (2002: 33), and aptly captures the ideal of leadership for today's congregations.

As fundamental and logical as these three ideas of responsibility, dispersed leadership and a commitment to mission and purpose, would appear to the business management community, they remain elusive conditions to the Church. For them a community of leaders would be those called to be the responsible, joint custodians of the mission given by God to every congregation. This refers to the installed leadership of elders, deacons, ministers, pastors and function leaders that any local church has established and through whom it goes about doing its work. It also applies to the guiding coalition and leaders of change programmes.

Such community is Senge, et al.'s (1999: 16) view of leadership *"as the capacity of human community to shape its future, and specifically to sustain the significant processes of change required to do so."* *"Character matters,"* they affirm, *"Moral formation matters. Conceptual skills matter, but so much has been written about the 'characteristics' of great leaders, it is hard*

to see what more can be added" (Ibid, 19).

Carnall (1995: 184) lucidly states, "*Leadership is a key to managing organisations in periods of change and crisis.*" "*Leaders empower their organisations to create an environment where people feel significant, where learning and competence matter, where there is team spirit flexibility and excitement.*"

In all these views leadership emerges as an **environment, a potential** for a better future sustained by extraordinary people whose overriding aim is to maximise the human potential under their custodianship and fulfil a vision.

"There is a great man who makes every man feel small. But the real great man is the man who makes every man feel great."

Charles Dickens.²⁰

Good managers can manage transition programmes well, and they are essential to have, but the role of leadership in the context of change is to mobilise and energise the organisation. The transition period will be a difficult time for the organisation's leaders as they see major changes, many of which they may be quite uncomfortable with, taking place around them. The outcome of some projects may leave them with less authority, different roles and responsibilities, greater exposure and accountability, greater definition of work and even a sense of loss of control.

Carnall, drawing from Itami (1987), states that the effective leader must be able to provide a **unifying focus** by making the vision, strategy, objectives and plan explicit and by diffusing it into the organisation. Both those implementing change and those experiencing it must be managed with an appropriate style of leadership for the structural, organisational, value, and cultural changes to be successfully accomplished. The most appropriate leadership mode for the programme to be successful would be a participative, delegating style described by Handy (1986) as **democratic**. This would be more likely to create trust, gain acceptance of change support and commitment and to deal effectively with coping, learning anxiety and self-esteem problems. This study, however, explores more recent development into **inspirational, charismatic** and **transformational** leadership, and their likely impact on congregational renewal.

This does not suggest that after determining the most appropriate leadership mode for a particular situation, all that is required, as so much of the Christian literature asserts, is that the current leadership or leader simply adopt a Biblical role model and a new style.

Carrol, in Senge, et al. (1999, 208: 210) refers to a process in guiding profound change, which he considers to be more difficult than leadership, and calls it "**engagement**" - primarily a process of listening to people and not communicating *at* them, allowing their ideas and views to make an impression, and to be honoured with an authentic response. It usually represents a fundamental shift in the relationship between members and the organisation that allows them the safety to be

²⁰ In Cohen, J. M. The Penguin Dictionary of Modern Quotations. Hammondsworth: Penguin Books Ltd. p.40.

their whole selves, and express their deepest feelings on the vision and the process without paying some price for their vulnerability. Elsewhere, they present the lack of capacity to maintain a level of engagement required to explain the efforts and successes of the programme, as an “*engagement gap*.” (Ibid, 324) in which many supporters on the fringes of the hub perceive a “cult-like” group, becoming more included and informed as the initiative progresses - Conger’s (1987: 55) “*In-group, out-group*” liability.

Effective leaders must maintain openness and momentum by:

- Giving the lead - believing in the vision, walking the talk.
- Sustaining personal effort, trust and credibility.
- Motivating others with their energy and conviction.
- Empowering those involved and supporting them.
- Supporting change objectives with courage and passion.
- Allowing room for opposing views and disagreement.
- Managing political behaviours empathetically.
- Engaging and communicating extensively.

2.5.17.7 Closing the Projects

As explained in preceding sections, each project has a purpose and objective to deliver an area of work, product or facility that represents a measurable milestone within an overall transition programme. The purpose of the transformation programme is to deliver the strategic capability required for the church to accomplish its primary purposes:

1. Evangelism and conversion
2. Discipling and equipping
3. Community transformation

Each project and work package as proposed in Section 2.5.17.2, the change plan work breakdown structure, must be developed with well defined, unambiguous, measurable criteria for determining whether the deliverable has been correctly completed.

Without pre-determined criteria for confirming a state of project completion, declaring successful conclusion can easily dissolve into a subjective dispute.

Carnall, Thurloway, and Turner’s (1994: 40) criteria for judging project success should be applied:

- Has the stated organisational purpose been achieved?
- Does it provide satisfactory benefit to the church?
- Does it meet the pre-stated objectives to deliver the benefit?
- Has it delivered the benefits and improvements defined, and on time?
- Does it satisfy the needs of the project team and the supporters?
- Does it satisfy the need of the leaders, the users and the congregation?

The linkage between organisational or corporate purpose and strategic objectives and the purpose, scope, objectives and areas of work of a change programme and its sub-projects can be quite bewildering for untrained congregation members, and it is for this distinctive advantage by virtue of its logic and ability to accommodate systemic sub-elements that *project based management* is so well suited for implementing organisational change.

The difficulty with an ad hoc or unstructured piecemeal approach is the loss of coherency that invariably occurs, and the invisibility of the state of overall progress at any point in time. With a project based management system, a programme of multiple projects can easily be synoptically presented depicting the stage of each intervention. Coherency and systemic integration are “built into” the methodology through the strategic analysis process that precedes decision making and planning and is therefore not a factor of implementation, but the outcome of it.

The general inadequacy of project management skills, or lack of appreciation of the role of project management as an imperative for any form of human endeavour must arguably be a significant contributor to the failure of congregational undertakings. That church leaders can regard as “*unconsecrated*” the fundamental skills required to conceptualise the breakdown of assignments into actions and activities, to identify their time, cost and knowledge implications and then to monitor and measure their application and impact, is a social tragedy. To remain distant from the political, sociological, economic and development endeavours of society, as the holy “*ekklesia*,” in fear that the “*businesslike and psychological methods*” these fields apply and to proclaim that, “*only God can give your church a strategy*,” is to embark on a course of inevitable alienation and social irrelevance.

Whether this is the deliberate intention, or not, of the Church Growth theorists and Pentecostal theologians, the shortcomings of their theories to create human capacity for effective action must be persuasively challenged, constructively engaged and conceptually expanded in a manner that places the Church at the forefront of human hope and deliverance from an ever darkening world.

PART 3: RESEARCH DESIGN AND METHODOLOGY

3.1 ONTOLOGICAL AND EPISTEMOLOGICAL DIMENSIONS

3.1.1 Introduction

This dissertation is about a study in the field of social science, using positivistic research methods to produce new knowledge. An original feature of the study is that whilst its methodology is that of the scientific community, the goal is to present findings primarily of benefit to a religious community in a manner that will bear up to scientific scrutiny. The research topic grew out of a previous study for a third year MBA dissertation during 1998/99, and several years of further literature research and ongoing consulting work for various Christian churches. The type of research undertaken is applied research for the purpose of describing and explaining why certain problems occur in the life of congregations and to present solutions for more effective ecclesiological management.

A considerable body of knowledge has been built up on Church Growth by the Christian community, and this study will demonstrate how disturbingly short it falls of the goal to provide adequate, valid explanations about the intrinsic organisational realities experienced by congregations as they grow.

By refusing to acknowledge the existence of managerial and psychological dynamics underlying many church difficulties, they fail to present effective practical solutions needed by their leaders to solve them.

The knowledge on Church Growth phenomena is largely built on case study material involving qualitative data about a single or a limited set of cases of church development, and rarely draws from the accepted body of organisational development and strategic management knowledge created through scientific research under educational institutions.

Much of what is presented as social scientific theory on Church Growth can more accurately be described as *ideology* in that it lacks the critical features required of scientific theory, and holds many fixed and unquestionable assumptions (Neumann, 2000: 40-42). Because so much of the contemporary growth theory is couched in Biblical language and is derived hermeneutically from personal experience and conviction rather than any scientific method, it is difficult to confront them with contradictory evidence without appearing iconoclastic. The method of hermeneutics referred to throughout this dissertation has been defined as, "*The art of interpretation which aims to disclose an underlying coherence or sense in a text, or text-analogue, whose meaning is in one way or another unclear*" (Connerton, 1976: 102).

Strong international marketing has also served to position the writers as authoritative and by implication, their work beyond falsification.

The prevailing body of Church Growth knowledge is strongly characterised by the following:

- Offers absolute certainty.
- Has all the answers.
- Is rooted in specific positions.
- Is blind to opposing evidence.
- Locked into specific doctrinal and moral beliefs.
- Has contradictions and inconsistencies.
- Is not empirically testable.

3.1.2 The Ontological Dimension

The ontological setting of the study is the **prevalence and relevance** of scientific leadership and management methods within local congregations, and organisational behaviour processes applied for missional development, and the degree of success achieved.

This study departs significantly from the methods of contemporary Church Growth literature in that the *social reality* being investigated is not a single case in a specific setting, but the reality experienced by a wide span of churches in a variety of different social and community conditions across South Africa.

The research methodology has been designed to measure indicants of the extent of employment and impact of scientific management methods in the organisation and running of congregations. These are obtained through the responses of the senior leaders of a randomly selected sample of churches from different denominational and non-denominational groups.

3.1.3 The Epistemological Dimension

The epistemic aim of this study is to generate valid, reliable, and demonstrable research findings, “*which approximate, as closely as possible, the true state of affairs*” by eliminating through a process of rational research decisions, falsity, inaccuracy, and error in the research methodology (Mouton and Marais, 1996: 15).

The process of decision making involved in the design of the research methodology is shown in Figure 3.1:

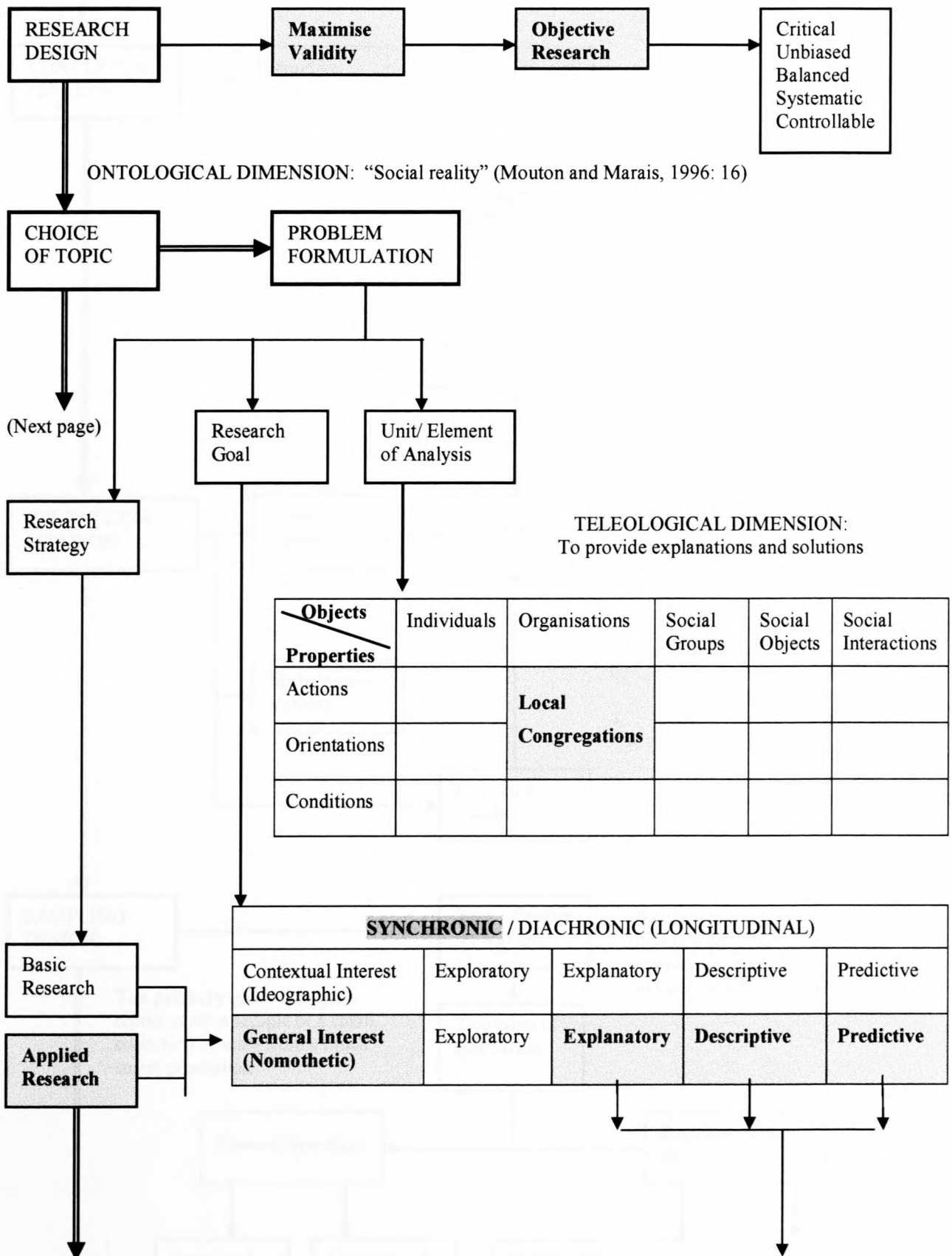


Figure 3.1: Schematic Diagram of the Research Methodology. Page 1.

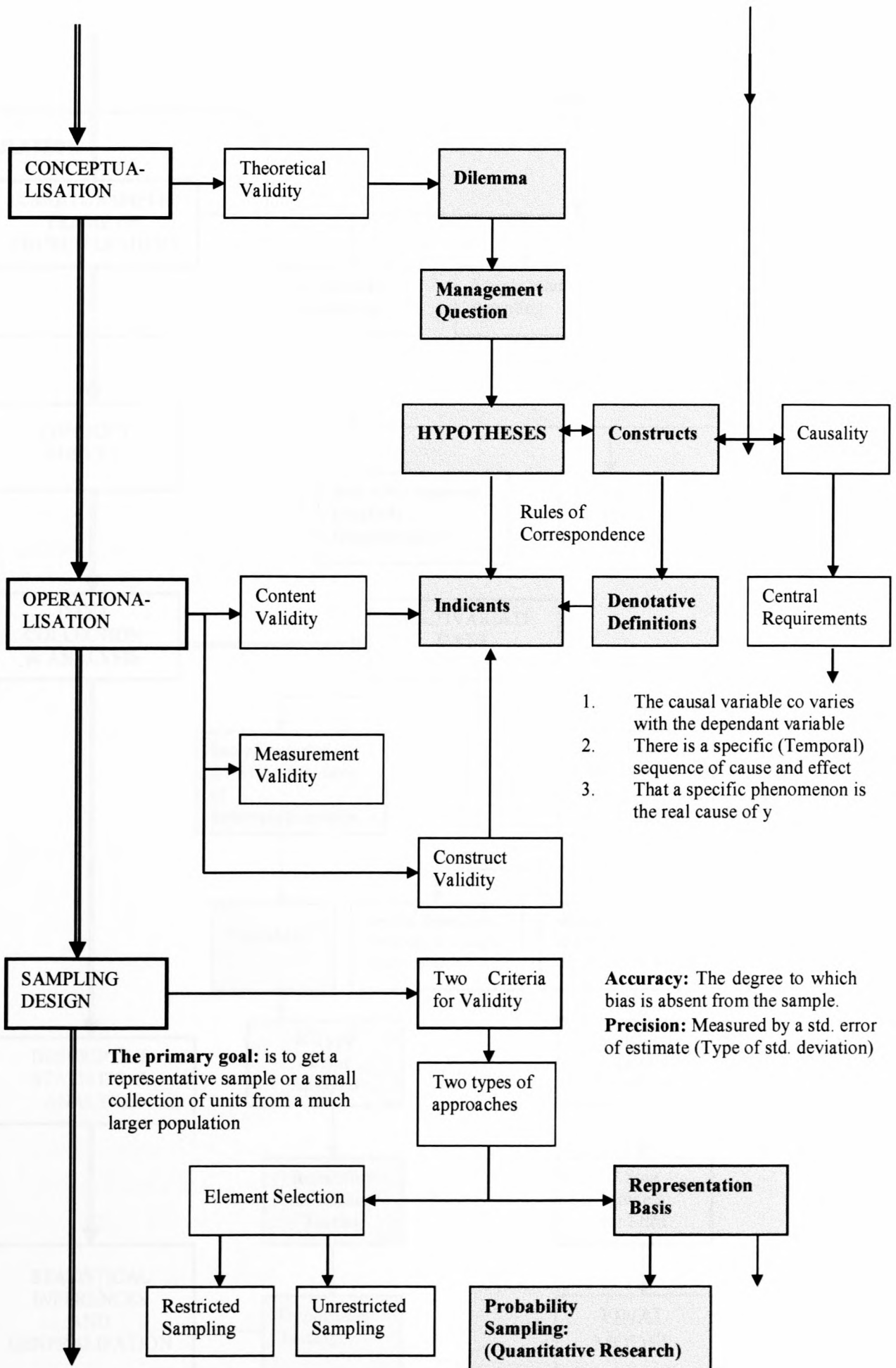


Figure 3.1: Schematic Diagram of the Research Methodology. Page 2.

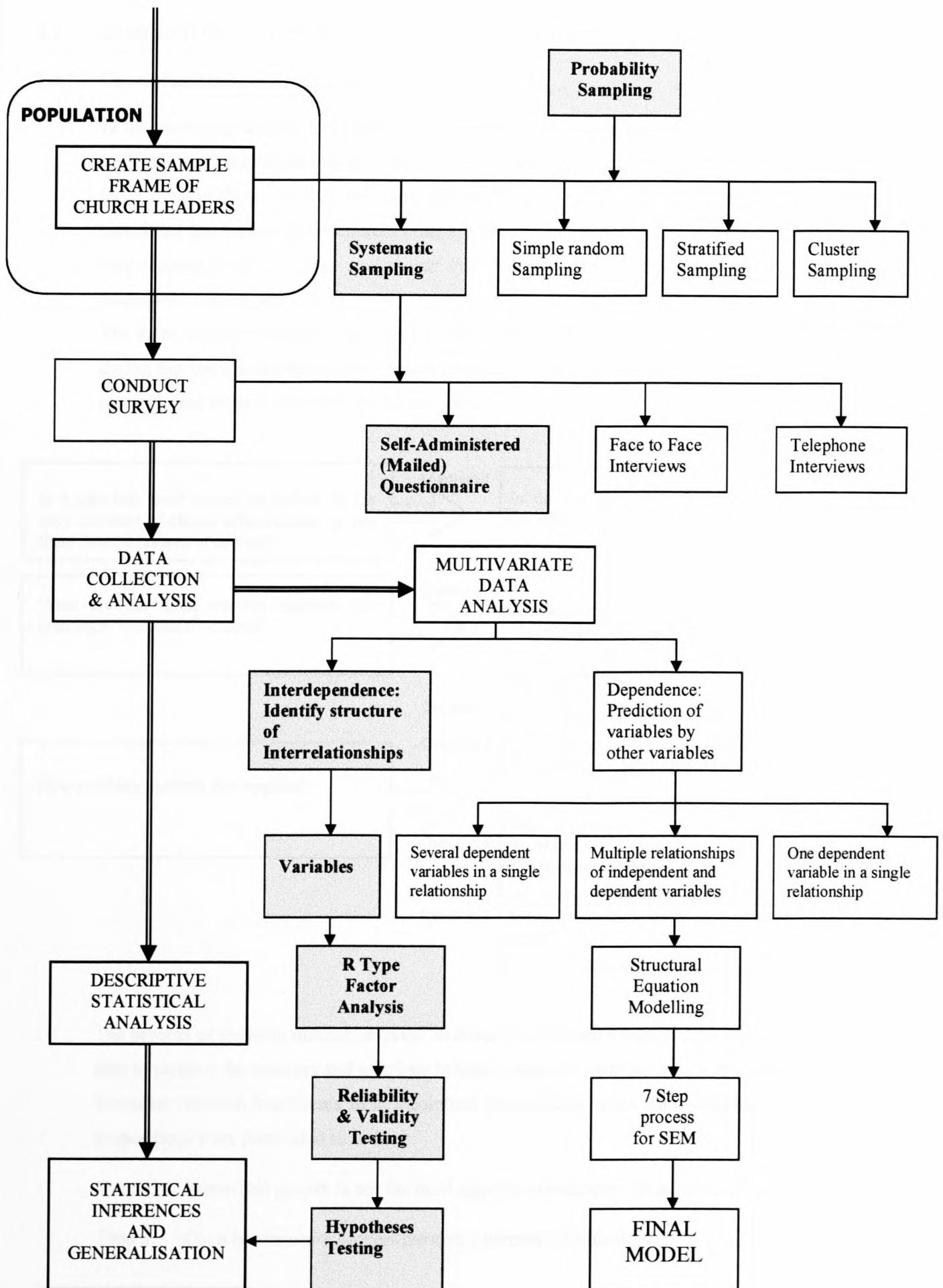


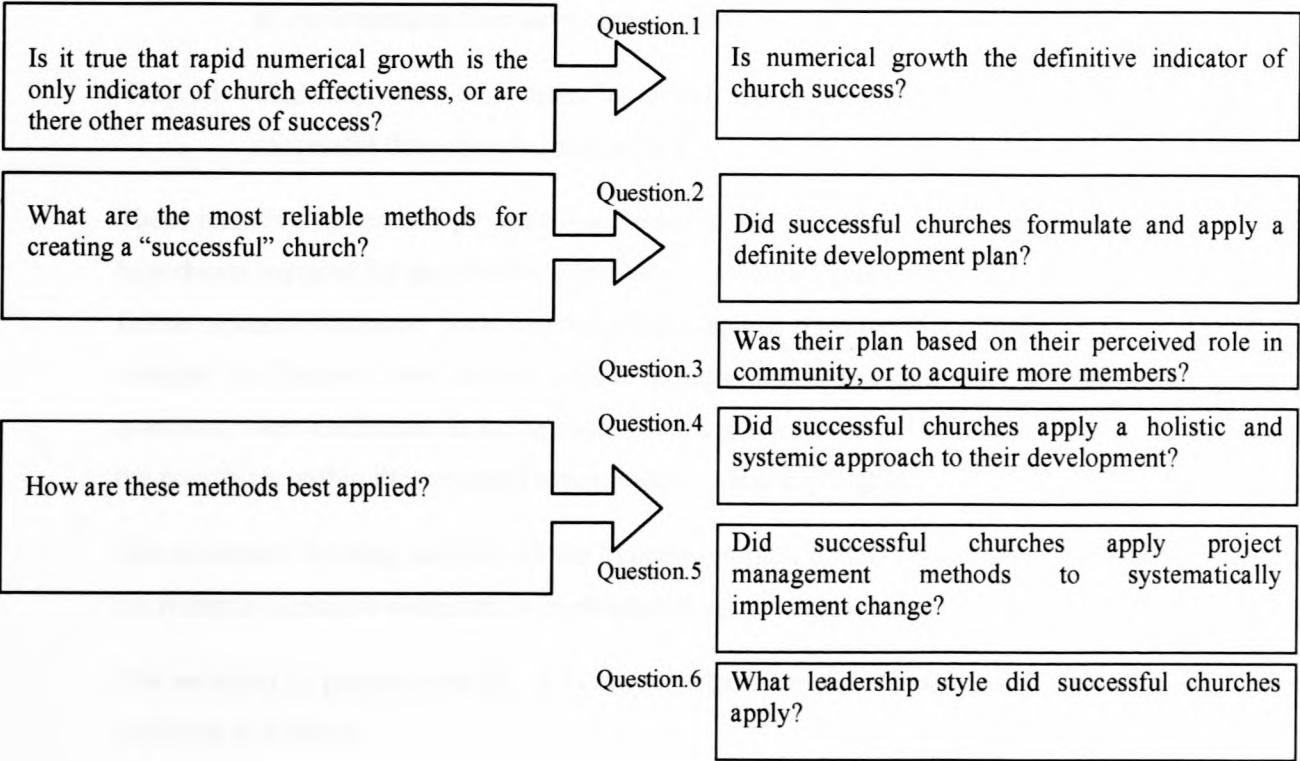
Figure 3.1: Schematic Diagram of the Research Methodology. Page 3.

3.2 CONCEPTUALISATION AND OPERATIONALISATION

3.2.1 Conceptualisation of constructs

In the preceding section, the dilemma that exists for church leaders as result of the emergence of a body of knowledge on church growth, generated essentially on the basic premise that churches with large memberships, or that are growing numerically are successful, was explained. It was postulated that leaders of the churches that are **not** growing numerically are facing the question, *are they leading failed churches and should they now focus on institutional growth in order to be considered successful?*

The three research questions that were initially developed from this dilemma were later reviewed during the operationalisation stage before instrument development, and simplified. Both the initial, research, and refined questions are tabled below:



The process of decision making involved to develop a relevant research design ¹ that would best be able to produce the answers and solutions to these research questions, was initiated with attempts to formulate research hypotheses from theoretical propositions about their probable validity. These propositions were postulated as follows:

- Prop 1. Numerical growth is not the most significant indicator of church success.
- Prop 2. Churches measure success through a number of indicators.

¹ Research design as defined by Selltitz et al., 1965, Revised Edition. *Research Methods in Social Relations*. NY: Holt, Rinehart & Winston: "A research design is the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy in procedure."

- Prop 3. Success is associated with progressive accomplishment of discerned mission.
- Prop 4. The purpose of a local church is more than just accumulating converts.
- Prop 5. The purpose of a local church is to contribute to the overall well-being and upliftment of its society.
- Prop 6. Strategic thinking churches are more effective at transforming their community than those that do not.
- Prop 7. Successful churches have systematically formulated and applied explicit development plans.
- Prop 8. Churches that applied a holistic approach are more successful at implementing their development plans.
- Prop 9. Churches that systematically applied project management methods are more successful at implementing their development plans.
- Prop 10. Churches with a democratic leadership applying a participative leadership style are more successful than churches that do not

These tentative theoretical propositions conveyed the central ideas the characteristics of research hypotheses required for descriptive, explanatory research (Neumann, 2000: 128-130). Arising from further research, literature study and the insights gained from the focus group workshop discussions attended by leaders from various church groups, the issues that were framed in the research questions, were confirmed as being central to the study design. The need for explicit definition of the constructs within the proposed hypotheses was also highlighted.

The constructs forming variables in the hypotheses, their causal relationship, and logical linkage to the research questions were further explicated as set out below:

The variables in propositions No. 1 to No. 6, which are *direct responses* to Question No. 1 were extracted as follows:

Few churches	identify success	by a single indicator.
Numerical growth	does not represent	church success
Church success	is measured by	progress towards community well-being

The variables in proposition No 6, which is a **direct response** to the Question No. 2, were extracted as follows:

Church success	is best accomplished with	Explicitly prepared development plans
Church success	is best accomplished by	structured implementation of plans

The variables in proposition No 7 which is a **direct response** to the Question No. 3, were extracted as follows:

The development plans of successful churches	are based on	their discerned role in community upliftment and well-being
The development plans of successful churches	are not based on	their intention to rapidly increase membership (numerical growth)

The variables in proposition No 8, which is a **direct response** to the Question No. 4, were extracted as follows:

The development plans of successful churches	are based on	a holistic approach (including all aspects of their church)
The development plans of successful churches	are based on	a systemic approach (recognising the linkages and relationships between all aspects)

The variables in proposition No 9, which is a **direct response** to Question No. 5 were extracted as follows:

Church success	is best accomplished	through project management methods
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The variables in proposition No 10, which is a **part response** to Question No. 6 were extracted as follows:

Church success	is best accomplished	by a democratic and participating leadership team.
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From this deconstruction process it became clear that there are constructs and relationships that linked the theoretical propositions more closely and logically to the research questions. They were conceptually simplified and restated into the following form as a basis for developing the final, research hypotheses:

a. Numerical growth	Is not indicative of	b. Church success
b. Church success	Is associated with	c. Mission accomplishment

d. Church mission	Is associated with	e. Community well-being
b. Church success	Is best achieved by	f. Strategic thinking
b. Church success	Is best achieved by	g. Explicit plans
b. Church success	Is associated with	h. Achieving objectives
b. Church success	Is best achieved by	i. Management methods
b. Church success	Is best achieved by	j. Structured implementation
b. Church success	Is best achieved by	k. Project management
b. Church success	Is best achieved by	l Participative leadership

3.2.2 Operationalisation of Constructs: Formulation of Alternative Research Hypotheses

Based on the analysis of constructs and their logical linkage to the six research questions that necessitated refinements to the initial theoretical propositions, the Alternative Hypotheses for the pre-survey operationalisation of the research were formulated as follows:

- H₁: Significantly greater proportion of churches do not support the proposition that success is measured by a single indicator of growth than churches that do.
- H₂: Churches supporting the statement that *mission* is their *role* in improving community well-being are more successful at *achieving objectives* than those that do not.
- H₃: Churches that are more successful at *achieving community transformation objectives* than those that do not, apply a *strategic thinking* approach to their development.
- H₄: Churches that are more successful at *achieving transformation objectives* than those that do not, formally apply *management principles* to their development.
- H₅: Churches that use structured *management methods* to formulate and implement development plans *achieve more successful interventions* than those that do not.
- H₆: Churches that prepare a *holistic development plan* that *systematically addresses all aspects* of the church are more likely to achieve *successful interventions* than those that do not.
- H₇: A significantly greater proportion of churches believe more in a strong, leadership group system than in a single leader, non-participative style.

3.2.3 Definition of constructs

The research hypotheses formulated through the refinement process described in Section 3.2.1 contain constructs which must be denotatively defined in order that they can, firstly, be unambiguously understood in the context of the study, and secondly, facilitate the formulation of questions for the survey questionnaire.

These constructs are highlighted in the hypotheses and are defined as follows.

Construct a	Numerical growth. Refers to the change in number of active, confirmed members of a local church over a specific period of time.	H ₁
Construct b	Church success. Is the measured progress in the work of, or continuous improvement in the effectiveness of a local church that, in the mind of its congregation, represents a desired and satisfactory step to accomplishing its declared mission.	H ₁
Construct c	Mission accomplishment. Refers to the progressive, measured attainment by a local church of pre-determined goals, aims, or objectives towards its mission of converting, reforming and uplifting its community.	H ₂ ,H ₃
Construct d	Achieving objectives, Refers to the completion of planned interventions for any church development work specifically undertaken by members to improve congregational effectiveness in its progression towards accomplishing declared mission. Interventions can be externally or internally focused.	H ₂ , H ₃ , H ₄ , H ₅ , H ₆
	Externally focused growth. Is the increase experienced by churches in community-based activities such as evangelistic outreaches, church planting, missions support and community aid projects of whom the direct beneficiaries are not members of the congregation.	H ₃

	Internally focused growth. Is the increase experienced by churches in congregation-based activities such as worship, pastoral care, teaching, preaching, small group establishment, administration, and ministry development, of whom the direct beneficiaries are members of the congregation.	Not applied
Construct e	Church mission. Refers to the role and function of the local church in the progressive conversion, reformation and upliftment of its community, within the unique set of internal and external circumstances under which it operates.	H ₂ , H ₃
Construct f	Community transformation. Refers to the progressive aggregate reformation and upliftment of a community through individual conversion and discipleship of its members by local churches.	H ₂ , H ₃
Construct g	Strategic thinking. Can be seen as the process of deliberately identifying the purpose and role of a church within its particular environment, and aligning and deploying all endeavour and resources with the aims, goals and strategic objectives set, towards accomplishment of its declared mission.	H ₃ ,
Construct h	Explicit plans. Refers to detailed, explicitly documented plans, for the development of a church and the accomplishment of its defined mission, formally developed through a structured process.	H ₄ , H ₆
Construct i	Management methods. Refer to the accepted theories, approaches, models, and practices offered by the field of management science.	H ₄ , H ₅ , H ₆
Construct j	Holistic approach. To increase congregational effectiveness, is formally planned and led from the top, and designed around ALL the elements of church organisation and their systemic interdependencies.	H ₆

Construct k	Project Management. Is a strategy accomplishing and organisational change method that is characterised by formal planning and the integrated management of all work elements, activities required to bring about set objectives in a measured and systematic manner.	H ₄ , H ₅ , H ₆
Construct l	Participative leadership. Is a style of leadership characterised by a high emphasis on delegation, relationship and trust behaviour and lower emphasis on organizing, defining and directly supervising the roles of followers to explain their tasks and how, where and when they must be done. This presupposes a reasonable level of problem solving and decision making maturity of subordinates.	H ₇

Although they may initially appear synonymous, there is a marked distinction between the **outcomes** of purpose accomplishment, church success and successful development interventions which must be drawn and clarified, as these constructs have different meanings in the context of this study.

- **Purpose accomplishment** refers to the evangelisation and eventual transformation of whole communities by effective churches.
- **Church success** is the measured, satisfactory, progression of accomplishments by a local congregation towards its ultimate goal of community transformation.
- **Successful completion of development interventions** refers to specific interim stages of work such as to:
 1. Introduce new processes and redesign old ones.
 2. Identify, create and clarify roles.
 3. Develop and appoint leaders.
 4. Train and deploy members.
 5. Establish and run additional ministries.
 6. Increase administrative capacity and/or appoint extra staff.
 7. Plant new churches.

These are typically essential and deliberate steps towards achieving the pre-eminent purpose of a local congregation.

3.3 THE MEASUREMENT INSTRUMENT

3.3.1 Measurement Method

It was decided that the most accurate way of producing precise quantitative data about the reality of management orientations (Properties) of churches (Objects), would be to conduct a survey to measure indicants of attitudes, behaviour, and positions regarding the relevance and application of management methods. The main difficulty anticipated, as stated earlier, is the conceptual barriers presented by the possible misinterpretation of the exact meaning of abstract management concepts to theologians, clergy, or lay ministers who would complete the questionnaire.

This could be minimised by asking a number of questions for each variable to be measured to increase reliability (Neuman, 2000: 166). This route also contains a disadvantage by considerably increasing the number of questions.

To minimise these potential implications, it was decided to make use of closed questions to which respondents could reply by assigning numbers against a Likert rating scale according to their felt level of agreement or disagreement with the concept (Cooper and Schindler, 1998: 187-189). This approach was seen as presenting the most effective design, as it had the following advantages (Neumann, 2000: 261):

- Easier and quicker for respondents to answer.
- Answers are easier to compare.
- Answers are easier to code and statistically analyse.
- The response choices can clarify question meaning for respondents.
- Respondents are more likely to answer about sensitive topics.
- There are fewer irrelevant or confused answers to questions.
- Less articulate or literate respondents are not at a disadvantage.

Of the disadvantages to closed questions, the following were of most concern:

- They can suggest ideas that the respondents would not otherwise have.
- Respondents with no opinion or no knowledge can answer anyway.
- Misinterpretation of a question can go unnoticed.

These possible disadvantages can be minimised by increasing equivalence reliability through use of several different indicators to measure the same construct (Ibid: 165). This mapping method was felt to be correct for measuring indicators linked to the constructs, but properties of the intervening variable, the respondent, and moderating variables such as the church's location, age and size, cannot be disregarded and therefore also require collection.

For the measurement of these demographic variables, a combination of simple category scales for gender, length of tenure, qualification, size of membership etc. and a multiple choice single response scale for establishing the results of attempts at management methods such as successful, too early to tell, or failed, was decided on.

A fourth type of scale would be required to measure the ranking of multiple-choice responses such as the most serious constraints to congregational effectiveness.

A fifth scale used is for measuring the proportional allocation of resources such as funds, leadership attention and congregational participation.

The types of scales used in the instrument, and the variables and properties they are designed to measure are set out in Table 3.1.

Table 3.1: Table of Rating Scales and Indicators

Type of scale	Property	Type of response	Type of data
Likert	Orientations	Disagree → Agree	Interval
Simple category	Demographics	Size, age, area	Nominal
Multiple choice single response.	Actions	Yes, no, partially	Nominal
Multiple rating list scale	Impacts	1 st , 2 nd , 3 rd , 4 th , Choice/ most serious	Interval
Fixed sum	Allocations	% of budget	Interval

3.3.2 Identifying Management Dimensions to be Measured

Having completed the process of matching defined constructs to types of indicators through the mapping procedure explained in the previous section, the final step of selecting indicators of the social reality to be measured, and formulating the questions that will accurately extract the responses to be collected, remained to be finalised. The conceptual process focused on the theoretical idea of strategic management, and produced the following categories of main areas, and respective denotative equivalents for linguistic application in the church domain.

These are shown in Table 3.2 overleaf.

Table 3.2: Dimensions of Management and Equivalent Church Terminology

Aspect of Strategic Management.	Equivalent Church Application
Strategic intent	Purpose
Organisational configuration	Form
Strategic planning	Development planning
Business plan	Growth or development plan
Systematic approach	Holistic approach
Executives/ directors	Leaders
Board	Leadership group
Strategic objectives/ targets	Indicators of success.
Strategy implementation	Implementation
Management control	Measurement
Management controls	Methods
Profitability, EVA, growth	Success/ Effectiveness

From this abstraction, the categories of church management could be sorted under the six constructs in the research hypotheses, which would provide the framework for developing the survey questions. Based on the denotative definition of the constructs, the following dimensions of strategic management were abstracted as a basis on which the questions for the survey instrument could be developed:

- **Purpose.** Mission statement, vision statement, situational context, function and role, congregation and community needs, and leadership focus.
- **Form.** Configuration, structure, responsibilities, processes, formality and visibility.
- **Planning.** Process, documentation, holistic, structured, facilitated, participation, purpose directed, and communication.
- **Leadership.** Responsibility, style, processes, authority, delegation, teamwork and inclusiveness.
- **Implementation.** Purposeful, deliberate, structured, systematic, measured, to a documented plan, led from the top, inclusiveness, co-ordinated, integrated.
- **Measurement.** Against predetermined objectives, objectively, frequently, communication, methodically.
- **Success.** Effectiveness, results, desired outcomes, plan accomplishment, indicators, and degree of progress.

3.3.3 Formulating the Questions

Central to the research objective is the theoretical construct of church success and the question of what constitutes it? Given the claims of Church Growth proponents that size of membership and numerical growth are the cardinal and only indicators for determining a state or condition of success, this claim has to be tested against other views on success.

The two theoretical concepts of *church* and *success* in particular, require careful attention in order to obtain content valid measures. The concepts are to many Christians theologically *mutually exclusive*, as in their reality, *the idea is not measurable*. The church is seen predominantly as a mystery, an invisible organism, an affiliation of people bound by ties of personal experience with a spiritually living Christ, leading and building His church - beyond human measure. As a Christian, this researcher affirms this belief, but accepts that it is merely one ecclesiological insight on the fullness and manifold expression of Church. As Dulles (1987: 31) confirms, *"Whatever may be said of the relative merits of the various paradigms, one must recognise that the transition from one to another is fraught with difficulties. Each paradigm brings with it its own favourite set of images, its own rhetoric, its own values, certitudes, commitments and priorities. It even brings with it a particular set of preferred problems. When paradigms shift, people suddenly find the ground cut out from under their feet."* Elsewhere, writing on an institutional model he postulates, *"The Church of Christ does not exist in this world without an organisation or structure that analogously resembles the organisation of other human societies"* (Ibid: 10).

These two thoughts encapsulate the paradigmatic difficulty facing this study for the logical development of measures from theoretical concepts. It begs the question, "From whose concepts are the measures going to be derived?" Scientific research is, however, not conducted without a clearly defined problem (Mouton and Marais, 1996: 57-58) and the three research questions of this study provide the frame of reference, its *"Horizon of expectations"* (Popper, 1965: 222), within which the operationalisation process moved towards the design of the research instrument, scales to be used and development of all indicators from the construct definitions. It is from these management questions that the concepts of church and success were logically reduced into specific investigative and measurement questions.

3.3.3.1 Content Validity

Content validity of a measuring instrument according to Cooper and Schindler (1998: 167): *"Is the extent to which it provides adequate coverage of the topic under study."* They state that determination of content validity is judgemental and can be approached in several ways. The following approaches were applied in the quest for content validity of the questionnaire developed for this study:

- The items to be scaled and the scales to be used were determined through careful definition of the topics of concern.
- The management research question hierarchy as set out below was developed to reduce the research questions into specific investigative and management questions that have content validity.
- Care was taken not to define the content too narrowly.
- The draft questionnaire was given to a number of church leaders to judge how well the instrument covered the topic, before adoption.

This hierarchy of question and their sequence is shown in Table 3.3. The accompanying explanations given are those actually included in the final questionnaire.

The full list of questions under each part is set out in Annexure 8.

Table 3.3: Hierarchy of Measurement Areas in the Questionnaire

PART A – Identity and Role. This part of the questionnaire is concerned with the predominant form and identity seen as being required for a local community church from the perspective of both its congregation and by members of the wider community in which it exists and functions.
PART B – Purpose. This part of the questionnaire is concerned with the role of purpose, and presents questions around the call either to a unique or general purpose for a local suburban church, the formulation of a mission statement and casting of vision, and the responsibility for this task.
PART C – Planning. This part of the questionnaire relates to the role and relevance of planning to the growth of local churches, whether it applies to churches, who is responsible for the process and which methods are appropriate.
PART D – Implementation. This part of the questionnaire covers the role of implementation of growth plans for a local church, key success factors, the best methods for effectiveness and the responsibility for this work.
PART E – Measurement. This part of the questionnaire refers to the role and relevance of measuring the progress of implementation, what must be measured and the methods involved. It also asks what the definitive indicators of church success should be.
PART F – Profile of your church. This section sets out questions that seek more information on your own church for the purpose of developing profiles and correlations between answers provided by the churches surveyed and their particular stage of development and growth.
PART G – Your profile. This section sets out questions that seek more information on the senior leader of the church for the purpose of developing profiles and correlations between answers provided by the churches surveyed and the backgrounds and characteristics of their leaders. Responses will be treated strictest confidence and are only for purposes of church research. No individual or specific leader will be reported on.

To reduce the degree to which theological and management paradigmatic differences could account for a possible low content validity, the questions were set out in an order that would absorb strongly different mental models of a local church and its ecclesiological role in

community at the beginning. It would then measure their understanding of management methods afterwards. By setting out the logical flow of questions in a sequence that begins with statements on the form (organisation design) of a church and then progresses through specific questions on management methods, it can be easily detected if a change in orientation towards management occurs. This could be ascribed to a “learning effect” as respondents *become more enlightened* on concepts they might be unfamiliar with, or unsure of their exact meaning, during the process of completing the questionnaire.

This idea was developed from the focus group workshops where it was noted that some participants started with strong resistance towards management dimensions, but gradually became more comfortable with these as they were expanded on, and the discussions progressed.

A total of 88 questions were then constructed and compiled under the aspects of strategic management summarised in Parts A to E of the above hierarchy. Of these only 20 (22%) were stated negatively. The recommended practice of stating half the questions in the positive and half in the negative (Kline, 1986: 111-112) was not applied as more recent research has found that no significant benefit is achieved by this. Given the length and complexity of the instrument, language of choice variance among the sample population, and conceptual differences that could occur over dimensions of management, a decision was taken to make minimal use of expressing statements in the negative. Hussey and Hussey (1997: 166) advise against stating questions in the negative at all and refer to Coolican’s (1992) discouragement of this practice as “*a pitfall to be avoided*”.

An assortment of 37 additional categorical questions were added for the purpose of gathering demographic variables, characteristics of the churches and their congregations, indicants and data on growth, constraining factors, and for developing profiles on the senior leaders. The questionnaire therefore contained 125 items in total. It was found from the panel of church leaders who were asked to assess the draft questionnaire, that to complete sections A to E on management dimensions took approximately 30 minutes. Sections F and G required anything from 20 minutes to 2 hours depending on the availability of and accessibility to details on their church.

3.3.4 Linking the Questions and Statements (Items) to the Research Constructs

Of the 88 Likert scale items proposed that associated with orientations and dimensions of management, 77 statements were developed to measure the constructs contained in the research hypothesis. Of these, 54 were expected to be the most accurate and 23 were introduced as alternative questions to increase construct validity.

The difference between the 88 questions asked on management, and the 77 that were considered as best representing the research constructs, were included for two reasons:

- Additional questions to generate data important to the churches, but not specifically needed for this study.
- Additional questions to test conceptual understanding of contemporary Church Growth theories.

The composite of items most accurately representing the theoretical, research constructs are summarised in Table 3.4 below.

Table 3.4: Items Selected to Most Accurately Measure the Research Constructs

Construct a		– Indicator of numerical growth
1 – E1	Church success can only be measured by a single definitive indicator.	
2 – E3	Which (one) is most relevant to your church?	
3 – E2	Church success can only be measured by a range of definitive indicators.	
4 – E4	Which (five out of 20) indicators specifically apply to your church?	
Construct b		– Measuring church success
1 – E5	To measure its effectiveness, a church should identify the indicators of success that specifically apply to it.	
2 – E6	To be able to measure its effectiveness, a church should explicitly state the indicators of success that apply to it.	
3 – E7	To be able to measure its progress, a church should set explicit objectives as desired steps towards success.	
4 – E8	In order to become successful, a church should prepare a documented plan for achieving its objectives	
5 – E10	The methods that should be used for measuring success indicators must be determined before commencing with implementation	
6 – E11	The methods that should be used for measuring success indicators must be described in the development plan	
7 – E12	The methods that should be used for measuring success indicators must be objective (That will not give skewed results)	
Construct c		- Mission accomplishment
1 – B1	A statement of mission is important for effective development of a local church.	
2 – B2	A church mission must be unique to every local church.	
3 – B3	The mission should largely be determined by the church's situational context.	

Table 3.4: Items Selected to Most Accurately Measure the Research Constructs Page 2

4 – B4	The mission should largely be determined by a national/ bigger picture.
5 – B5	A statement of mission is important for effective development of a local church.
6 – B6	A church mission must be unique to every local church.
7 – B7	The mission should largely be determined by the church's situational context.
8 – B8	The mission should largely be determined by a national/ bigger picture.
9 – B13	A mission should describe the function/role a local church is called to perform in its community.
10– B18	The declared mission of the church must be the crucial focus of its growth/ development plans.
Construct d – Achieving objectives	
1 – F1	Evaluate the success of your church on a scale of 0-10 measured against your choice of success indicators. (Question E2)
2 – F8	In which five of the following ten areas is your church experiencing the most growth. Please rank and indicate the 1 st , 2 nd , 3 rd , 4 th and 5 th most improving areas only.
3 – F18	Has your church ever attempted to apply any of the contemporary Church Growth theories, methods models or principles?
4 – F19	If yes, was the intervention effective and successful?
Construct e – Church mission	
1 – A9	The role of a local church does not extend beyond converting its society through its faith message.
2 – A10	The role of a local church is to contribute to the overall well being and upliftment of its society at large and not just create converts.
3– D14	The existence of an explicit statement of purpose is essential for the successful accomplishment of a growth implementation plan for a local church.
Construct f – Church purpose	
1 – A9	The role of a local church does not extend beyond converting its society through its faith message.
2 – A10	The role of a local church is to contribute to the overall well being and upliftment of its society at large and not just create converts.
3 – B13	A mission should describe the function/role a local church is called to perform in its community.

Table 3.4: Items Selected to Most Accurately Measure the Research Constructs Page 3

Construct g	– Strategic thinking
1 – B13	A mission should describe the function/role a local church is called to perform in its community.
2 – B18	The declared mission of the church must be the crucial focus of its growth/ development plans.
3 – C10	A development plan based on business marketing theories such as segmentation, targeting and positioning will help significantly to grow a church.
4 – D14	The existence of an explicit statement of purpose is essential for the successful accomplishment of a growth implementation project for a local church.
5 – D15	The existence of an explicit statement of vision is essential for the successful implementation of a growth plan for a local church.
6 – D16	The existence of an explicit set of relevant strategic objectives is essential for the successful implementation of a growth implementation plan for a local church.
7 – D17	The existence of a measurable set of strategic objectives is essential for the successful implementation of a growth implementation plan for a local church.
8 – D18	Diligent completion of tasks and adherence to the plan is essential for the successful accomplishment of a growth implementation project for a local church.
Construct h	- Explicit plans
1 – C1	It is essential for a local church to have an explicit plan for growth.
2 – C2	The plan does not have to be documented.
3 – C5	It is important that the plan be prepared through a formal, structured process.
4 – C12	Business management methods are relevant in that they apply to Church Growth planning and management.
5 – C16	The success of churches with large memberships can be ascribed to their having successfully formulated and applied growth/ development plans.
6 – D1	A structured implementation process is essential for the successful accomplishment of a development plan for a local church.
7 – D5	An explicitly documented plan of actions is essential for the successful implementation of a development project for a local church.
8 – E2	The plan for growth does not have to be documented.
Construct i	– Management methods
1 – A2	I would like the congregation of a local church to see their church predominantly as a purposefully developed organisation.
2 – C5	It is important that the plan be prepared through a formal structured approach.
3 – C9	To be successful, a church growth/development plan must follow a holistic approach (addressing all aspects of the church in a systematic way).

Table 3.4: Items Selected to Most Accurately Measure the Research Constructs Page 4

4 – C11	To prepare a development plan based on business management methods is scripturally inappropriate.
5 – C12	Business management methods are relevant in that they apply to Church Growth planning and management.
6 – C17	Churches cannot become successful without applying management systems and methods in a formal way.
7 – C22	Churches that do not run their churches using management practices are unlikely to be successful at implementing growth/ development plans.
8 – C23	The application of management practice is irrelevant to the effectiveness of a local church.
Construct j – Holistic approach	
1 – D2	A holistic, systematic implementation process is essential for the successful accomplishment of a development plan for a local church.
2 – D11	A piecemeal approach is not a constraint to the successful accomplishment of a growth implementation plan for a local church.
Construct k – Project management	
1 – C7	A church development plan should only be based on acknowledged Church Growth methods.
2 – C8	A church development plan should be based on a synthesis of the best of both (Church Growth and business) methods.
3 – C22	Churches that do not run their churches using management practices are unlikely to be successful at implementing growth/ development plans.
4 – C23	The application of management practice is irrelevant to the effectiveness of a local church.
5 – D1	A structured implementation process is essential for the successful accomplishment of a development plan for a local church.
6 – D2	A holistic, systematic implementation process is essential for the successful accomplishment of a development plan for a local church.
7 – D6	A good project co-ordinator/ manager is essential for the successful implementation of a development plan for a local church.
8 – D10	An unstructured approach is a constraint to the successful accomplishment of a growth implementation plan for a local church.
9 – D14	The existence of an explicit statement of purpose is essential for the successful implementation of a growth plan for a local church.
10 – D16	The existence of an explicit set of relevant strategic objectives is essential for the successful implementation of a growth implementation plan for a local church.
11 – D17	The existence of an explicit set of measurable strategic objectives is essential for the successful implementation of a growth implementation plan for a local church.
12 – D18	Diligent completion of tasks and adherence to the plan is essential for the successful accomplishment of a growth implementation project for a local church.
13 – E9	It is not important for a church to measure its progress against its plan on a regular basis.
14 – E11	The methods that should be used for measuring success indicators must be described in the development plan.

Construct I	– Participative leadership style
1 – A5	The local church only requires a single (strong, gifted) leader to be able to perform effectively.
2 – A6	The local church requires a (strong) leadership team to be able to perform effectively.
3 – C18	Churches can become successful with only a single dominant leader.
4 – C19	Churches do not need a democratic leadership style to become successful.
5 – C20	Churches do not need to apply a formal leadership style to grow.
6 – C21	Successful churches have an effective leadership group.

It was stated in para 3.3.4 that 54 variables were identified prior to the survey that could best measure the 12 research constructs. Because of the anticipated conceptual difficulty that pastors could have with nuances in management constructs such as the differences between strategic thinking and project management or church mission and community transformation, of the 54 variables 10 were duplicated across these dimensions. The constructs and their pre-selected questions are summarised in Table 3.5.

Table 3.5: Items Pre-Identified as Most Accurate Measures of Management Dimensions

Constructs		Pre-Selected Items	Total	Duplicated
a	Numerical growth	E1, E2, E3, E4.	4	
b	Church success.	E5, E6, E7, E8, E10, E11, E12.	7	
c	Mission accomplishment	B1, B2, B3, B4, B5, B6, B7, B8, B13, B18.	10	
d	Achieving objectives	F1, F8, F18, F19	4	
e	Church mission	A9, A10, D14	3	
f	Community transformation	A9, A10, B13.	3	2
g	Strategic thinking	B13, B18, C10, D14, D15, D16, D17, D18.	8	2
h	Explicit plans	C1, C2, C5, C12, C16, D1, D5, E2.	8	
i	Management methods	A2, C5, C9, C11, C12, C17, C22, C23.	8	
j	Holistic approach	D2, D11.	2	
k	Project management	C7, C8, C22, C23, D1, D2, D6, D10, D14, D16, D17, D18, E9, E11.	14	6
l	Participative leadership	A5, A6, C18, C19, C20, C21,	6	
		(54 +23) (Refer para. 3.2.4)	77	10

3.4 SAMPLE SIZE, SAMPLING METHOD AND DATA COLLECTION

3.4.1 Defining the Population

As stated earlier, at the time of approval of the proposal, the intention was to sample the Methodist Church group and a random sample of Pentecostal and Charismatic churches only. This was decided on the basic assumption that management orientation and actions are not significantly influenced by theological or doctrinal positions, but by demographic variables. The frame of this group would consist of about 1200 local churches, which was regarded as large enough and sufficiently differentiated for a study on the prevalence and relevance of business management praxis. Practical and resource considerations also played a role in this initial decision.

As the project developed and opportunity arose to enable more groups to participate, the frame became larger. The decision to include more groups was motivated by the wish to survey a more representative sample of the churches in South Africa.

The research objective is to describe and explain management and organisation related problems within local congregations and to present solutions that have a greater likelihood of solving them. Sampling criteria are more about sufficient differentiation in locality, diversity, size and other demographic variables, than an accurate representation of the church population in South Africa. A concern began to emerge that because of the sensitivity of the research topic, and complexity and length of the questionnaire (125 questions), the survey response might not be large enough to generate reliable findings. By including the additional groups, the frame size increased to slightly over 3800 congregations.

The South African Christian Handbook (Froise, 2000) identifies a list of 146 church groups and denominations of which 5 were involved in this study. Based on the analysis by Hendriks and Erasmus (2002) of the 1996 Census data, the frame from which the sample was drawn would represent no more than 19% of all Christians in South Africa.

On excluding the African Independent Churches, who are not part of the study, the statistics are, however, quite different. The frame then represents 29% of Christians. Of this frame, the Uniting Methodist Church and the Presbyterian Church in Southern Africa together comprise 60% and the Pentecostal Charismatic Groups 40% of the survey. It must be qualified that these ratios are calculated from the number of people who identified themselves as belonging to a particular religious denomination or affiliation through the census, and is not based on the number of local churches within each group.

The composition of the frame and the statistical breakdown of the sample are set out in Table 3.6.

Table 3.6: Statistical Breakdown of Total Population, Sample Frame and Sample Population

1.	Total population	40 583 639	100%		Survey Population	Frame Population
2.	Total Christians	30 058 742	74.1%	100%		
3.	Total African Independent Christians (AIC)	10 668 515	26.2%	35.5%		
4.	Total non-AIC Christians	19 390 227	47.8%	64.5%	100%	
5.	Total main line Christians	14 567 569	35.9%	48.5%	75.13%	
6.	Total Pentecostal Charismatics	2 683 314	6.6%	8.9%	13.84%	
	Churches within the survey frame					
7.	Methodists	2 711 136			13.98%	48%
8.	Presbyterians	645 679			3.32%	11.5%
9.	Apostolic Faith Mission Church	1 124 067			5.8%	20%
10.	Full Gospel Churches of God	237 761			1.23%	4.2%
11.	Other Pentecostal Charismatics	908 948			4.68%	16.2%
12.	Total	5 627 591		18.72%	29.01%	99.9%

From the above data it can be seen that the frame of church groups that participated in the survey represents 29% of Christians in South Africa, after excluding the AIC. The portion that each group represents of the total frame is based on the number of individual Christians recorded in the 1996 census, and therefore is not an indication of their split on the basis of local churches in each group.

This division is shown in Table 3.7.

Table 3.7: Comparison with Census Data by Number of Churches

	CENSUS Percentage split of no. of Christians	FRAME		SAMPLE	
		No. of Churches	% of Churches	No. of Churches	% of Churches
Methodist Church of SA	48%	695	18%	465	18.4%
Presbyterian Church in SA	11.5%	303	8%	202	8%
AFM of SA	20%	1449	38%	966	38%
Full Gospel Churches of God	4.2%	967	25%	645	25.5%
Others, Pentecostal and Charismatics	16.2%	434	11%	253	10%
Totals	99.9%	3848	100%	2531 (66%)	99.9%

It is interesting to note that there is a significant variance between the split of the groups in the frame based on the census report of individual Christians within each group and the percentage split based on the actual number of churches in their mailing lists.

When the census totals of Christians is divided by the number of churches of each group in the survey frame, their *national average membership* can be obtained.

Methodist	3900	(2 711 136 ÷ 695)
Presbyterian	2130	(645 679 ÷ 303)
AFM	775	(1 124 067 ÷ 1449)
Full Gospel	246	(237 761 ÷ 967)
Others	2094	(908 948 ÷ 434)
Group average	1462	(5 627 591 ÷ 3848)

The demographic findings of the survey are discussed in greater detail under Section 3.6, but note must be made at this point of a crucial statistic produced by this study:

The average membership size of the survey population is 681 members.

This places the “unchurched” figure referred to by Barna (1986) on the American Study and speculated on by Siaki (2002) for South Africa, at 53.6% ($\frac{1468 - 681}{1468}$), a proportion regarded from the onset of this study to be more realistic.

3.4.2 Developing the Sample Frame

Simply defined, the frame used by this study is the mailing lists of the following five groups of churches that finally agreed to participate in the study:

The Uniting Methodist Church of South Africa.

The Uniting Presbyterian Church in Southern Africa.

The Apostolic Faith Mission Churches in South Africa.

The Full Gospel Churches of South Africa.

A selection of Pentecostal and Charismatic churches.

The lists were obtained by permission of the National Offices from their secretariats.

In all cases extensive communication was entered into between the researcher and the National Secretaries regarding the removal of names of Pastors and Ministers who were retired, and names of elders and other officials who were not the senior leaders of congregations. The addresses of congregations outside the borders of South Africa were also removed before the frames were finally reduced to the names and addresses of local congregations only.

The list of the Pentecostal Charismatic churches was obtained from the national office of The School of Tomorrow, the distributors of The Accelerated Christian Education system in South Africa, and to this was added a network of affiliated independent churches and a random sample of local churches in Gauteng.

Regrettably three Charismatic groups, the IFCC, Vineyard and Harvest declined to participate for an assortment of reasons such as:

"We do not feel that it is appropriate at this time."

"We do not believe that such a study is necessary."

"This is not from the Holy Spirit."

"We already have Peter Wagner, we don't need a study like you're proposing."

A letter was obtained from each of the main groups by whom the study was endorsed, in which they encouraged the leaders of all their member churches to participate.

On first approaching the national offices for a total number of churches in their group, without exception each office supplied the full number of names on their mailing list as their church membership, an overstatement of about 40%, which required careful weeding out. Their lists contained addresses of retired pastors, colleges, academics, churches in Lesotho, Botswana, Zimbabwe and Malawi. From the first contact made, until the final lists were ready and letters had been obtained supporting the survey, this part of the project took eight months to complete.

The final list of churches in the frame for each group are as set out below:

Table 3.8: The Sample Frame

	Frame		Sample (66%)	
	Churches	%	Churches	%
Methodist Church of SA	695	18%	465	18.4%
Presbyterian Church in SA	303	8%	202	8%
AFM of SA	1449	38%	966	38%
Full Gospel Churches of God	967	25%	645	25.5%
Others, Pentecostal and Charismatics	434	11%	253	10%
Total	3848	100%	2531 (66%)	99.9%

3.4.3 Sampling Procedure and Sample Size

Given the concern stated earlier that because of the sensitive nature of the topic, and the complexity and length of the questionnaire, a low response to the survey could result, it was therefore decided to select a large sample population. Unlike the criteria applied to the development of the frame, in this case ensuring an accurate representation of the population is extremely important and the frame population was systematically reduced by one third. This was achieved by selection of a random number for each group and starting at that number, every third address was deleted. The final sample size and composition is shown in Table 3.9.

3.4.4 Collecting the Data – Choice of Communicating Method

As the churches in the sample list were found to be dispersed throughout the country, the most practical method for gathering the data would be through a self-administered survey questionnaire mailed to every senior church leader on the list. A total of 2480 questionnaires were sent by post and the balance were hand delivered to the remainder of the churches, located largely in Pretoria and Johannesburg.

Before the document was finally printed, a few questionnaires were handed to some local church leaders to test for clarity, logical flow, coverage of the topic, and length of time it would take to complete all the questions. Some valuable feedback was obtained and after making the necessary improvements, 2600 units were printed.

To improve the level of mail survey returns, the following measures were applied (Cooper and Schindler, 1998: 303-310):

1. *Advance notification.* All except the last group, the Full Gospel Church, were approached months before the data gathering and their involvement was discussed at various national and regional forums.
2. *Pre-paid return envelopes.* Were sent with every questionnaire.
3. *Cover letters.* Letters were received from all but the Presbyterian group. This was not due to non-agreement, but sheer inefficiency of their national office. The letter was agreed to and promised, but no amount of follow up could produce any result.
4. *Sponsorship.* A letter from the USB was printed on the inside front page of the questionnaire.
5. *Professionalism.* The questionnaire booklet was printed and stitched by a printing company at considerable cost to the project.
6. *Anonymity.* Was guaranteed and an undertaken given that no single response would be reported on.
7. *An appeal for co-operation.* Citing the study as a first of its kind in South Africa on the topic and the need for reliable demographic data on churches.
8. *A deadline date.* Was given, providing respondents with 3-4 weeks to return the questionnaire depending on the time it took for the mail to reach them.

According to Cooper and Schindler (1998; 307), there is little evidence to support the idea that any one or two techniques independently of the others would stimulate a better response, but a total design approach whereby attention is given to each aspect so as to maximise response rate has been found to be more effective. An additional 200 booklets were also printed to make up for any postal returns or requests for additional copies.

Disadvantages to this approach are the fact that it was printed in English only, the length of the questionnaire (125 questions), the complexity of the topic, and uncertain reliability of the mailing lists obtained from the national offices. Many calls were received by Pastors who had received their questionnaire just before or after the deadline, asking whether they could still submit their response, indicated that Postal delivery delays also occurred.

Sources more frequently involved in mailing to churches such as The Evangelical Alliance of South Africa, advised that to receive more than a 5% response from the churches could be regarded as successful due to an apparent indifference over matters outside their immediate sphere of activity and attention. Hair, Andersen, Tatham, and Black (1995) suggest that a 5% - 15% response rate can be expected for self-administered mail surveys.

By the deadline date of 31 September 2002 only 160 responses (6%) had been received and a concerted follow up campaign was embarked on. The head offices of each group were involved, regional leaderships contacted and many telephone calls and e-mails sent out advising that the deadline date had been extended. The closing date was left open until the end of December, by which time a total of 260 responses (10%) were returned. Some of the responses were poorly completed, others only recorded objections either to the fact that it was not available in Afrikaans, or *“where the questions were leading to,”* and were therefore not able to be captured. The final number of responses actually captured, broken down into each group is shown in Table 3.9.

Table 3.9: Analysis of Response by Church Group

Groups	Frame	Sample selected		% Returns per group		% Of total sample
Indep. Pentecostal & Charismatics	434	253	10%	36	14.2%	15.2%
AFM	1449	966	38%	64	6.6%	27%
FGCSA	967	645	25%	31	4.8%	13%
MCSA	695	465	18%	82	17.6%	35%
UPSA	303	202	8%	23	11.4%	9.8%
Totals.	3848	2530	100%	236	9.4%	100%

Although the proportion of returns received from the five groups differs to some extent from their proportion within the sample frame, this is not seen as a significant problem because the mix of the sample selected was never intended to perform comparisons between orientations of the groups. The objective was to test management thinking across a sufficiently differentiated sample of congregations in terms of variations in tradition and doctrine within the Christian church.

Given the mix of the five groups that participated, this goal has been accomplished without any bias to the result.

3.4.5 Processing the Data

The responses were captured through a template developed in an Access database system and then transferred into an Excel spreadsheet after checking and cleaning up of basic typographic and coding errors.

The coding protocol depicted in Table 3.10 was applied to the data capture process.

Table 3.10: Coding Protocol Applied to Data Types

Type of scale	Property	Type of response	Coding Protocol	Type of data
Likert	Orientations	Totally disagree → Totally agree	0%, 25%, 50% 75%, 100%	Interval
Simple category	Demographics	Size, age, area	Numeral, or word.	Nominal
Multiple choice single response.	Actions	Yes, no, partially	Yes = 3 No = 2 Other = 1 No answer = 0	Nominal
Multiple rating list scale	Impacts	1 st , 2 nd , 3 rd , 4 th , Choice/ most serious	Numeral 1,2,3,4,5, etc.	Interval
Fixed sum	Allocations	% of budget	10%, 20%, 30% 40%, 50%, etc.	Interval

3.5 DESCRIPTIVE DATA ANALYSIS: SUMMARY OF GENERAL RESEARCH FINDINGS

This section presents a summary of the statistical findings of the survey only and does not make any inferences as to the generalisability to the sample frame or statistical validity of the data. The inferential or confirmatory statistical analysis on key findings is described under Section 3.6. The “Indexes” of agreement and disagreement represent the percentage of responses received against the Likert scale as shown in the example below:

ITEM B2: A church mission must be <i>unique</i> to every local church.		Likert Scale	Responses	Percentages	
Totally disagree	Index of Disagreement - (Id)	0	8	3.43%	10%
Disagree		25	15	6.44%	
Mid-point		50	44	18.88%	
Agree	Index of Agreement - (Ia)	75	72	30.90%	71%
Totally agree		100	94	40.34%	
			233	100%	

3.5.1 Purpose: Mission and Vision

The objective of the survey on this construct was to measure the degree to which churches understand and value the role of vision and mission in their development (refer Table 3.12).

Table 3.11: Result of Survey on Mission & Vision

QUESTION No.	INDICANT MEASURED	Index of agreement	Index of disagreement
B1	A statement of mission is important for effective development of every local church.	92	1
B2	A church mission must be <i>unique</i> to every local church.	71	10
B3	The mission should largely be determined by the church’s situational context.	74	8
B4	The mission should largely be determined by a national/ bigger picture.	36	31
B5	The mission must be explicitly stated <i>in writing</i> .	81	4
B8	A vision statement is important for effective church development.	92	2
B11	The vision must be explicitly stated <i>in writing</i> .	82	3
B12	The vision and mission are actually the same thing.	17	61
B13	A mission should describe the <i>function/ role</i> a local church is called to perform in its community.	85	3
B17	A vision statement should present a description of a <i>desired future</i> condition or situation.	92	3
B18	The declared mission of the church must be the crucial focus of its growth/ development plans.	90	3

By far the greater proportion of churches agree that not only should each congregation have an explicit statement of mission, but that the mission should be unique and become the crucial focus of its development plans. Attempts to improve local church effectiveness without first seeking to understand and agree on the strategic purpose of planned interventions, and to simply model or apply principles used by numerically larger churches constitute what this dissertation has described as “disjunct” and “middle out” approaches.

The most important finding for this study is the high proportion of agreement of 85% against a mere 3% disagreement with the statement that the mission of a local church should describe the role or function it is called to play in its community. The practical significance of this response is that it sets the basic premise for defining and measuring church success on the grounds of more than mere numerical growth.

There is no significant support for the view that all churches should have the same universal mission or that the mission should be tied into a bigger picture as only 36% of respondents agreed to this idea. 31% disagreed and 33% were not sure and adopted a mid-point position.

3.5.2 Organisation: Form and Role

Of the many *forms* of the church that are held, the contrasting “invisible” organism and “visible” organisation models would seem to be the most prevalent. As most other models are essentially sub-sets of these, the objective of the survey on this construct was to measure which perspective was the more compelling in the minds of church leaders. Correlation between their preferred model and their orientations towards management would also be explored. The second construct of *role* was also tested by measuring the church’s response to variables of community needs, expectations, responsibility, and accountability as understood by the church leaders.

From the responses received on these questions as shown in Table 3.13, there is clearly a greater support for the idea that a local church should be predominantly seen by congregants and the community as a purposefully developed organisation. Support for the idea that a church should predominantly be seen as an informal affiliation of individuals with only a shared faith in common did not exceed 11% of the sample.

Tied in with the high support for the idea that a church’s mission should describe its role in community, an even stronger support of 92% was given to the statement that the role of the local church is to *“contribute to the overall well-being and upliftment of its society at large and not just create converts.”*

Table 3.12: Result of Survey on Form and Role of the Local Church

QUESTION No.	INDICANT MEASURED	Index of agreement	Index of disagreement
A1	I would like the wider community to see a local church predominantly as a <i>purposefully developed organisation</i> .	77	10
A2	I would like the congregation of a local church to see their church predominantly as a purposefully developed organisation.	78	9
A3	I would like the congregation of a local church to see their church predominantly as an <i>informal affiliation</i> of individuals with only a shared faith in common.	11	70
A7	The local church as an organisation (Refer to A1) has no responsibility to society at large for its actions.	4	90
A8	The local church as an informal affiliation of individuals (Refer to A3) has no responsibility to society at large for its actions.	6	83
A9	The role of a local church does not extend beyond converting its society through its faith message.	3	90
A10	The role of the local church is to contribute to the overall well-being and upliftment of its society at large and not just create converts.	92	3
A11	The local church does not have to meet society's norms and expectations of responsible corporate governance.	21	61
A12	The church as an organisation should act more responsibly and ethically than other organisations in civil society.	94	3
A13	The views and opinions of unconverted people in a community about the acts and performance of the local church are of little importance.	7	73
A14	As a public organisation, the church is subject to all the laws, requirements and regulations of its society and has therefore a duty to meet its stated and expected obligations.	66	15

3.5.3 Strategic Planning: Growth and Development

It is in this area of human capacity that the churches seem most divided in their approaches to development. Whilst the marketing strategies of segmentation, targeting and positioning and the purposeful alignment of organisational endeavour with strategic intent is advocated by the leader of one of the USA's largest church, the idea of determining the rate of Church Growth by what is perceived to be non-spiritual methods, is not widely supported. Dr. Rick Warren founded and led the Saddleback Church in Southern California into a membership today of over 20 000 congregants with a highly focused and strategic approach (Warren, 1995).

This study found that although Warren is known by 72% of respondents (Annexure 19), there is only a 56% support of his Target Marketing theory proposed in question C10 as shown in Table 3.13.

Deeper analysis into the differences between views of respondents on Target Marketing with congregations of varying sizes reveals that support for this approach increases to 65% with 0% disagreement from leaders of churches with 1000 to 2000 members.

Table 3.13: Result of Survey on Strategic Planning, Growth and Development

QUESTION No.	INDICANT MEASURED	Index of agreement	Index of disagreement
B18	The declared mission of the church must be the crucial focus of its growth / development plans.	90	3
C1	It is essential for a local church to have an explicit plan for growth.	83	2
C10	A development plan based on business marketing theories such as segmentation, targeting and positioning, will help significantly to grow a church.	56	13
C11	To prepare a development plan based on business management methods in scripturally inappropriate.	15	62
C12	Business management methods are relevant in that they apply to Church Growth planning and management.	66	8
C16	The success of churches with large memberships can be ascribed to their having successfully formulated and applied growth/ development plans.	50	20
C16	The response of large churches (2250+ members) to the above question.	58	0
D5	An explicitly documented plan of actions is essential for the successful implementation of a development project for a local church.	73	8
E14	The senior pastor/ minister is responsible for the state of progress achieved against the development plan.	41	36

Responses to the mixture of statements on mission, planning, implementation and responsibility linked with the construct of strategic thinking produced some critical breakthroughs in the search for depth of support of the anti-pragmatic view of leading growth theologians. Most notable is the non disagreement of the large churches with the idea that their success can be ascribed to having successfully formulated and applied development plans.

In follow up discussions with the large churches that had adopted a mid-point position on this statement, it emerged that they had not agreed because the inference would be that this was the only reason for their success. Christian leadership, they affirm, is a continuous balance between following in discernment of the will of God and leading through the gifts and skills of strategic thinking and initiative.

3.5.4 The Growth Plan: Formulation and Formalisation

Whilst the overall agreement indexes for a formal, structured planning process is high, this does not confirm that churches actually do apply formal methods or document their plans, or have plans at all.

Table 3.14: Result of Survey on Formulation of Growth Plans

QUESTION No.	INDICANT MEASURED	Index of agreement	Index of disagreement
E8	In order to become successful, a church should prepare a <i>documented</i> plan for achieving its stated objectives.	79	5
C3	The senior leaders of the church should formulate the plan <i>as a group</i> .	79	9
C4	The leader of the church should formulate the plan alone.	6	84
C5	It is important that the plan be prepared through a formal, structured process.	69	11
C6	A church development plan should only be based on acknowledged business planning methods.	11	61
C7	A church development plan should only be based on acknowledged Church Growth principles.	23	45
C8	A church development plan should be based on a <i>synthesis</i> of the best of both (Church Growth and business) methods.	74	8
C9	To be successful, a church growth/development plan must follow a holistic approach (addressing all aspects of the church in a systematic way).	90	3
C13	It is not important to use a skilled outside facilitator for the process of formulating a good development plan.	29	46
C15	It is important that a facilitator, whether a member of a local church or an outside person, have a good understanding of church issues.	89	2

It was found that a notable shift in positive orientations towards management methods emerged from question C8 onwards and respondents that began with predominantly negative orientations, progressively responded more supportively as the exact meaning of a managerial approach was presented to them by later questions.

Given that over 70% of the sample group reported having knowledge of church growth methods, the low support of 23% for application of Church Growth Theory alone, in contrast with the 74% support for a **synthesis** of business management and church growth methods, and 64% support for business management methods only, is a sobering message for the Church Growth ideologists. Their idealistic notions of “*consecrated*” pragmatism Wagner (1999), “*cursed*” general revelation McIntosh (2003), and “*secular*” expediency Schwarz (1999), seems not to have influenced the orientations towards management methods of respondents in this study.

3.5.5 A Systematic Approach: Holistic and Structured Planning

This dissertation contends that the body of knowledge of Church Growth Theory does not acknowledge or emphasise the value of the systemic view of organisational dynamics. Interventions aimed at improving the performance or quality of congregational endeavours are not seen as being but a part of a holistic and interconnected series of actions and are mostly zealously undertaken as isolated activities. The study sought to establish the understanding and appreciation of church leaders for the need of a systematic, structured approach to church development. The high agreement index recorded for such an approach as shown in Table 3.15 was also tested against the degree of success obtained by the respondents based on their intervention methods, and these findings are set out in Table 3.20.

Table 3.15: Result of Survey on a Holistic & Systemic Approach to Planning

QUESTION No.	INDICANT MEASURED	Index of agreement	Index of disagreement
C1	It is essential for a local church to have an explicit plan for growth.	83	2
C9	To be successful, a church growth/development plan must follow a <i>holistic approach</i> (addressing all aspects of the church in a systematic way).	90	3
D1	A <i>structured</i> implementation process is essential for the successful accomplishment of a development plan for a local church.	79	5
D2	A holistic, <i>systematic</i> implementation process is essential for the successful accomplishment of a development plan for a local church.	84	4
D5	An explicitly documented plan of actions is essential for the successful implementation of a development project for a local church.	73	8
D6	A good project co-ordinator/ manager is essential for the successful implementation of a development plan for a local church.	77	6
D10	An unstructured approach is a constraint to the successful accomplishment of a growth implementation plan for a local church.	62	21
D11	A piecemeal approach is not a constraint to the successful accomplishment of a growth implementation plan for a local church.	22	48
D18	Diligent completion of tasks and <i>adherence to the plan</i> is essential for the successful accomplishment of a growth implementation project for a local church.	82	4

The 21% and 22% disagreement that unstructured and piecemeal approaches present a constraint aligns with the 23% support of respondents for church development based on Church Growth Methods only as shown in Table 3.14.

3.5.6 Management: Formality and Business Methods

Of the various questions on management methods put to the sample population, the aspect of *formal* application in practice tended to elicit the most unfavourable response. As can be seen in Table 3.16 question C17 changed a mostly positive pattern in support of management to an almost equal division between agreement, disagreement and mid-point response. Although not as strong in contrast, question C22 further identifies the discomfort experienced by church leaders in acknowledging that scientific methods played any role in the outcome of their work.

Table 3.16: Result of Survey on the Formal Application of Business Methods

QUESTION No.	INDICANT MEASURED	Index of agreement	Index of disagreement
A4	The local church as an entity does not require formal organisation, management, and administration to function effectively.	5	86
C11	To prepare a church development plan based on business management methods is scripturally inappropriate.	15	62
C12	Business management methods are relevant in that they apply to Church Growth planning and management.	66	8
C17	Churches cannot become successful without applying management systems and methods in a formal way.	36	34
C22	Churches that do not run their churches using management practices are unlikely to be successful at implementing growth/ development plans.	46	29
C23	The application of management practice is irrelevant to the effectiveness of a local church.	6	78

3.5.7 Leadership Style: The Churches' Views

There are many models and patterns of leadership for congregations, but the aim of this aspect of the study is to explore the effect of the particular leadership style of the senior minister / pastor on the effectiveness of the church. Some leaders are elected by their congregations, others are appointed by higher offices, while others have started independent churches and are essentially the "owners" with virtually no way of being challenged or removed.

It is not the effect of *differences* between these structural variables that were measured, but the propensity and attitude of the leader towards inclusiveness and the sharing of decision making as a variable impacting the success achieved of development initiatives undertaken by churches.

As with the questions on a formal managerial approach, the questions on leadership styles best suited for successfully leading a church drew strongly divided responses as shown for questions C18, C19 and C20 in Table 3.17.

Table 3.17: Result of Survey on Propensity of Leadership Style

QUESTION No.	INDICANT MEASURED	Index of agreement	Index of disagreement
A5	The local church only requires a <i>single</i> (strong, gifted) leader to be able to perform effectively.	4	88
A6	The local church requires a (strong) leadership <i>team</i> to be able to perform effectively.	93	2
B6	The leader of the local church should not define the mission statement.	36	39
B7	The leadership team of the local church should define the mission statement.	80	8
B9	All the leaders of a local church must share the stated vision.	90	4
B14	Both the mission and the vision must be communicated to all the members of the local church.	97	1
C3	The senior leaders of the church should formulate the plan as a group.	79	9
C18	Churches can be successfully grown with only a single dominant leader.	25	62
C19	Churches do not need a democratic leadership style to become successful.	47	35
C20	Churches do not need to apply a formal leadership style to become successful.	33	45
D4	Strongly committed local church leadership is essential for the successful implementation of a development plan.	95	2
E13	The results from the measurement of success indicators should not be made available to the congregation.	6	82

What does emerge from the responses is that regardless of their perceptions of a democratic leadership style or formality in leadership, the idea of a single dominant leader is supported by only 25% of the sample. It was stated in Section 1.3.4 that reliance on Biblical exposition alone has resulted in a unidimensional understanding of leadership variables and dynamics among church leaders. The tensions between conceptual models of transactional and transformational leadership, charisma, servant leadership and stewardship emerge clearly.

As qualified earlier, these responses represent the views only of church leaders and is not valid confirmation that churches are therefore largely congregational, applying a leadership group approach in practice.

3.5.8 Implementation: Need for a Structured Holistic and Systematic Method

One of the most serious claims that this study is presenting is that contemporary Church Growth Theory is unable to deliver effective intervention outcomes due to the lack of holistically structured and systemic implementation processes in the methodologies espoused. The aim of this area of enquiry is to establish whether a holistic and structured process that systematically addresses all aspects of the church is regarded as important for effective church development.

Table 3.18: Result of Survey on Applying a Holistic & Structured Implementation Method

QUESTION No.	INDICANT MEASURED	Index of agreement	Index of disagreement
C9	To be successful, a church growth/development plan must follow a <i>holistic</i> approach (addressing <i>all aspects</i> of the church in a <i>systematic</i> way) .	90	3
D1	A <i>structured</i> implementation process is essential for the successful accomplishment of a development plan for a local church.	79	5
D2	A <i>holistic, systematic</i> implementation process is essential for the successful accomplishment of a development plan for a local church.	84	4
D10	An unstructured approach is a <i>constraint</i> to the successful accomplishment of a growth implementation plan for a local church.	62	22
D11	A piecemeal approach is <i>not a constraint</i> to the successful accomplishment of a growth implementation plan for a local church.	22	48
D18	Diligent completion of tasks and <i>adherence</i> to the plan is <i>essential</i> for the successful accomplishment of a growth implementation project for a local church.	82	4

The responses in Table 3.18 reveal that a significant majority of church leaders believe that a holistic, structured and systematic approach to developing and implementing a Church Growth plan is essential for success. Unstructured, piecemeal approaches that overlook the systematic attribute of an organisation or the imperative for development interventions to be shaped by alignment with mission and strategy are also significantly rejected by respondents. The 22% disagreement that an unstructured approach is a constraint correlates strongly with the 23% support of Church Growth loyalists shown in Table 3.14.

This confirms the fundamental, practical weakness inherent to Church Growth Theory which bases its principles and methods on Biblical interpretation and Theology alone.

As these results indicate orientations only, respondents were also asked whether they had any knowledge of structured and holistic Church Growth methods and the result is shown in Table 3.19.

Table 3.19: Result of Survey on Knowledge of Holistic, Structured and Successful Growth Methods

		Analysis of respondents on the existence of a <u>comprehensive</u> body of Church Growth Theories and Methods that is:							
A: Having knowledge		Holistic (Item F20)		Structured (Item F21)		Successful (Item F22)		Structured + Holistic + Successful (Agreed to F20, F21, and F22)	
108 respondents	46%								
From reading:		27	11%	34	14%	36	15%	16	7%
From hearing:		24	10%	33	14%	23	10%	10	4%
By application:		41	17%	32	14%	42	18%	25	11%
		92	39%	99	42%	101	43%	51	22%
B: Having no knowledge of a <u>comprehensive</u> body of Church Growth Theory		NA		NA		NA		NA	
128 respondents	54%								

3.5.9 Attempted Interventions: Source of Methodology

From the data in the preceding analysis, further enquiry was performed was done on the churches that reported having attempted development applied interventions in order to establish the theoretical base of methods, models and principles they sourced and applied.

Table 3.20: Source of Knowledge for Interventions Attempted

Interventions performed	With theoretical knowledge of contemporary methods						Having no knowledge of contemporary methods		
	108 Respondents			46%			128 Respondents	54%	
	From reading		From hearing		Total		Total		TOTAL
Full – Attempted	3	1.3%	7	3.0%	10		12		22
Full – Succeeded	2	0.8%	1	0.4%	3	30%	5	42%	8
Partial – Attempted	37	16%	24	10%	61		80		141
Partial – Succeeded	10	4.2%	8	3.4%	18	30%	11	14%	21

3.5.10 Measurement: Methods and Indicators of Success

The objective of this direction of enquiry was to obtain the views of church leaders on whether the concept of definitive indicators of success could apply to a local church. Two ideas were presented, viz. whether success could be confirmed by a single indicator, or whether a range of indicators was more descriptive and appropriate.

Table 3.21: Result of Survey on Measurement and Indicators of Success

QUESTION No.	INDICANT MEASURED	Index of agreement	Index of disagreement
E1	Church success can only be measured by a <i>single</i> definitive indicator.	3	89
E2	Church success can only be measured by a <i>range</i> of definitive indicators.	82	5
D17	The existence of a measurable set of strategic objectives is essential for the successful accomplishment of a growth implementation plan for a local church.	83	5
E5	To measure its effectiveness, a church should identify the indicators of success that specifically apply to it.	80	7
E6	To be able to measure its effectiveness, a church should explicitly state the indicators of success that apply to it.	69	10
E7	To be able to measure its progress, a church should set explicit objectives as desired steps towards success.	76	5
E9	It is not important for a church to measure its progress against its plan on a regular basis.	14	72
E10	The methods that should be used for measuring success indicators must be determined before commencing with implementation.	66	10
E11	The methods that should be used for measuring success indicators must be described in the development plan.	75	7
E12	The methods that should be used for measuring success indicators must be objective. (That will not give skewed results).	77	6

The findings reveal a significant agreement with the proposition that church performance cannot be measured by a single indicator. The churches that responded with the answer that success can only be measured by a range of indicators were then asked to select five that were applicable to their particular church from a list of twenty proposed indicators and to rank them from 1st to 5th. The responses on preferred measures of church success are shown in the following Section.

3.5.11 Indicators Selected by Respondents as best Representing Church Success

Table 3.22 sets out the ranking of indicators selected by the 84% of respondents who agreed with the idea of church performance being measured by multiple indicators. The difference between the 89% of respondents that disagreed with the idea of a single indicator and the 84% that supported multiple measures can possibly be explained as disagreement with the idea of measuring church work in any way. All the churches that agreed with a single measure (3%), selected numerical growth in membership as their preferred indicator.

Given the background of intense controversy and debate over Church Growth claims, it must be acknowledged that the high level of support for multiple indicators of success and the low level of support for a single indicator of numerical growth in confirmed membership is a finding of significant value to the Protestant Church in South Africa.

The emphasis on membership growth as being the definitive indicator by Church Growth Theory writers has been so predominant, that it has not really allowed for open discussions on alternative propositions, and the questionnaire received for the survey might well have presented the first opportunity to gather actual disagreeing views.

Table 3.22: Rankings of Growth Indicators Selected by the Churches

Ranking overall, based on total score from selections	Total Score	Rating of 1st Choices	Weighted Score	Rating of 2nd Choices	Rating of 3rd Choices
1. Evangelism	329	1. Income	0.67	1. Evangelism	1. Members' growth
2. Members' Spiritual growth	312	2. Members' growth	0.61	2. Transformation	2. Transformation
3. Community Transformation	301	3. Evangelism	0.59	3. Church image	3. Evangelism
4. Income	231	4. Attendance growth	0.59	4. Attend. Growth	4. Attend. growth
5. Attendance growth	222	5. Evidence of miracles	0.63	5. Purpose accomp.	5. Purpose accomp.
6. Membership growth	195	6. Ministries growth	0.48	6. Members' growth	6. Ministries growth
7. Ministries growth	185	7. Membership growth	0.46	7. Income	7. Income
8. Purpose accomplishment	179	8. Transformation	0.45	8. Churches planted	8. Membership gwth
9. Missions supported	159	9. Missions support	0.44	9. Ministries growth	9. Missions support
10. Evidence of miracles	153	10. Image of the church	0.39	10. Membership gwth	10. Church image
11. Image of the church	145	11. Purpose accomp	0.25	11. Missions support	11. Miracles evidenced
12. Churches planted	77	12. Churches planted	0.25	12. Miracles evidenced	12. Churches planted

The overall rankings have been calculated by allocating scores of 5 for an indicator selected as 1st choice, 4 for 2nd choice, 3 for 3rd choice, 2 for 4th choice and 1 for 5th choice. The ratings for respondent's choices of 1st to 5th most preferred success indicator out of the 20 indicators presented in Part E of the questionnaire, were scored on the same basis, but a weighting factor was applied determined by the number of frequencies divided by the total number of the sample (236).

The detailed analysis and summary of scores are set out in Annexures 9 and 10.

3.5.12 Constraints: Factors Impeding Church Effectiveness and Development

The objective of this area of investigation is to establish what the constraints to effectiveness of local churches are in the areas of both management and congregational life. A cluster of questions on planning and management were presented firstly and thereafter as a separate exercise churches were asked to list in rank order, the five areas most impeding their effectiveness. Responses from the whole sample are also separately compared with the group of large churches and the group just under the average membership size of 681. The indexes of agreement (Ia) and disagreement (Id) are shown in Table 3.23.

Table 3.23: Result of Survey on Factors Impeding Growth and effectiveness

Question	INDICANT MEASURED	Survey response		Response of churches with 300 + to 600 members (18%)		Response of churches with 1000+ to 2000 members (7%)	
		Ia	Id	Ia	Id	Ia	Id
1.	Churches cannot become successful without applying management systems and methods <i>in a formal way</i> .	36	34	43	24	42	33
2.	Churches that do not run their churches using management practices are <i>unlikely to be successful</i> at implementing growth/development plans.	46	29	34	26	50	33
3.	An unstructured approach is <i>a constraint</i> to the successful accomplishment of a growth implementation plan for a local church.	62	22	57	17	65	18
4.	A piecemeal approach is <i>not a constraint</i> to the successful accomplishment of a growth implementation plan for a local church.	22	48	29	42	18	71
5.	The existence of a set of national/ group governing rules is a <i>constraint</i> to the successful accomplishment of a growth implementation plan for a local church.	32	36	33	26	35	35

The considerably smaller differences between agreement and disagreement responses and larger mid-point positions indicate that church leaders have experienced real difficulties arising from the lack of practical, holistic, structured and systematic methods for preparing and implementing Church Growth interventions, and that no clear and distinct position is evident.

This observation is also supported by the lower differences shown in Table 3.14 between respondents supporting Church Growth Methods only (23%), those not supporting their application (45%), and those that adopted mid-point positions (32%). The strongest polar positions for any of the above questions are the 62%:22% and 65%:18% responses that an **unstructured approach is a constraint** to successful implementation of a growth implementation plan.

As these results indicate orientations only, respondents were also asked what they experienced to be the most serious constraints affecting their particular church. The five most serious constraints identified by the sample and their average rankings are presented hereunder.

Table 3.24: Average Ranking of Factors Impeding Church Effectiveness

Ranking overall, based on total score from reports	Total Score	Ranking as 1st Area	Rating Score	Ranking as 2nd Area	Ranking as 3rd Area
1. Members' involvement	582	1. Members' involvement	1.67	1. Low spiritual fervour	1. Insufficient income
2. Insufficient income	372	2. Insufficient members	0.92	2. Leadership involvement	2. Leadership involvement
3. Leadership involvement	367	3. Insufficient income	0.90	3. Members' involvement	3. Low spiritual fervour
4. Low spiritual fervour	366	4. Service attendance	0.70	4. Insufficient income	4. Members' involvement
5. Poor service attendance	299	5. Attraction of churches	0.66	5. Poor service attendance	5. Poor service attendance
6. Insufficient members	243	6. Leadership involvement	0.56	6. External interference	6. Attraction of churches
7. Congregational politics	217	7. Low spiritual fervour	0.56	7. Congregational politics	7. Congregational politics
8. Ext. interference/control	214	8. External interference	0.53	8. Insufficient members	8. External interference
9. Attraction of churches	188	9. Congregational politics	0.42	9. Attraction of churches	9. Insufficient members
10. Leadership conflict	139	10. Leadership conflict	0.34	10. Leadership conflict	10. Leadership conflict

The overall rankings have been calculated by allocating scores of 5 for constraints selected as 1st choice, 4 for 2nd choice, 3 for 3rd choice, 2 for 4th choice and 1 for 5th choice.

The ratings for respondent's choices of 1st to 5th most preferred success indicator out of the 20 indicators presented in Part E of the questionnaire, were scored on the same basis, but a weighting factor was applied determined by the number of frequencies divided by the total number of the sample (236). The detailed analysis and summary of scores are set out in Annexures 11 and 12.

The proposition made in Section 1.2.3 that there is a problem in local churches indicated by the high level of "unchurched" Christians who have withdrawn their participation and thereby their financial support, is confirmed by the constraints reported by the pastors. More importantly, this information reveals that beyond theological and ecclesiological debates exist issues of leadership, stewardship, organisation and unfulfilled human expectations among the "churched" members.

The blame cannot simplistically all be laid at the feet (or absence thereof) of uncommitted congregants.

3.5.13 Areas of Growth: Church Development

The objective of this aspect of the study is to establish to what extent leaders practically support the view that success is determined by multiple indicators, are able to report their church growth in areas **other than membership alone**, and to identify what these areas are. Ten growth areas were proposed and respondents were asked to identify five in which their church was growing and to rank these from the most to the least growth (refer Table 3.25).

Table 3.25: Areas in Which Churches are Reportedly Growing the Most

Ranking overall, based on total score from reports	Total Score	Ranking as 1st Area	Rating Score	Ranking as 2nd Area	Ranking as 3rd Area
1. Maturity of members	653	1. Maturity	2.05	1. Finances	1. Finances
2. Membership size	470	2. Membership size	1.53	2. Maturity	2. Maturity
3. Leadership capacity	428	3. Attendance	1.08	3. Attendance	3. Attendance
4. Service attendance	421	4. Leadership	0.97	4. Leadership	4. Leadership
5. Finances	396	5. Community	0.80	5. Ministries	5. Evangelism
6. Ministries	291	6. Finances	0.78	6. Membership	6. Ministries
7. Community involvement	270	7. Ministries	0.62	7. Community	7. Membership
8. Evangelism & missions	225	8. Evangelism	0.53	8. Buildings & facilities	8. Community
9. Buildings & facilities	156	9. Buildings & facilities	0.40	9. Evangelism	9. Planting
10. Church planting	75	10. Church planting	0.20	10. Planting	10. Buildings & facilities

The overall rankings have been calculated by allocating scores of 5 for an area selected as experiencing most growth, 4 for 2nd most growth, 3 for 3rd most growth, 2 for 4th most growth and 1 for 5th most growth.

The ratings for respondent’s reports on 1st to 5th most growing areas out of the 10 areas presented in Part F8 of the questionnaire, were scored on the same basis, but a weighting factor was applied determined by the number of frequencies divided by the total number of the sample (236). The detailed analysis and summary of scores is set out in Annexures 13 and 14.

This table is a rich source of what church leaders themselves regard as being the profile of present development focus and resource application that has resulted in the dilemma created by the American Growth Movement’s claims that numerical growth in membership is the cardinal measure.

This dilemma was stated in Section 1.3.7 in the form of the question, *“If they are not growing rapidly in membership, are they leading failed churches, and should they now focus on institutional growth in order to be considered successful?”*

3.5.14 Distribution of Size: Based on Reported Actual Membership

The analysis of church size reported by the respondents provides an important demographic variable to correlate management orientations with.

A basic assumption of the study is that largeness presents complexity, and the necessity for higher levels of planning and co-ordination. In addition this data provides much needed information on average size, the rate of growth over time and a method for calculating the ratio of churched to “unchurched” Christians.

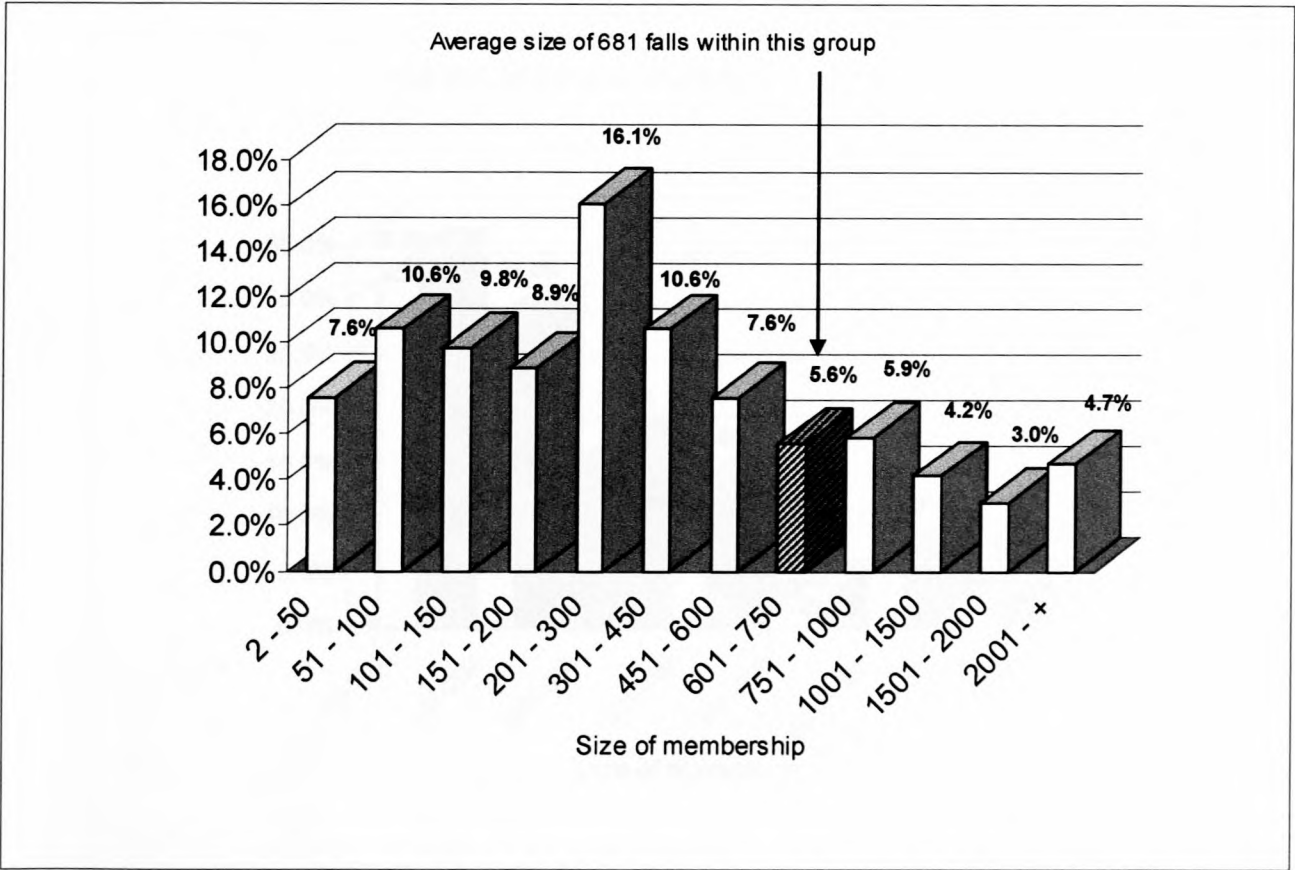


Figure 3.2. Distribution of Actual Reported membership

This social phenomenon has grown in degree of ecclesiological concern over time as more and more claims by the Growth advocates are being subject to empirical studies by researchers.¹ As numerous variables such as size of the church building, parking facilities, distance from its members, or time of service can have an effect on the ratio between membership size and actual best attendance, the level of “unchurched” Christians is not determined by this. In Section 3.4.1 it was stated that the unchurched ratio of 53.4% found by this study is calculated by the difference in average church size based on the 1996 census data and the average church size based on confirmed membership reported by the church leaders.

¹ See the references to Gallup, George. Jr. 1998. *The Unchurched American – 10 Years Later*. Princeton, NJ: Princeton Religion Research Center. In Malphurs, A. 1998. *Planting Growing Churches for the 21st Century*. Grand Rapids, Michigan: Baker Books. pp. 32-40.

3.5.15 Distribution of Size: Based on Best Attendance

The assumption has been made that analysis of attendance is largely a factor of venue capacity and parking area space. This aspect of the study could have benefited more if the question on how many services are held on Sundays had been asked, which would provide a more accurate relationship between the reported membership register and actual number of active congregants.

The data gathered therefore is more of interest to smaller, growing churches that wish to see the relationship between attendance and membership in the early stages of congregational lifecycle.

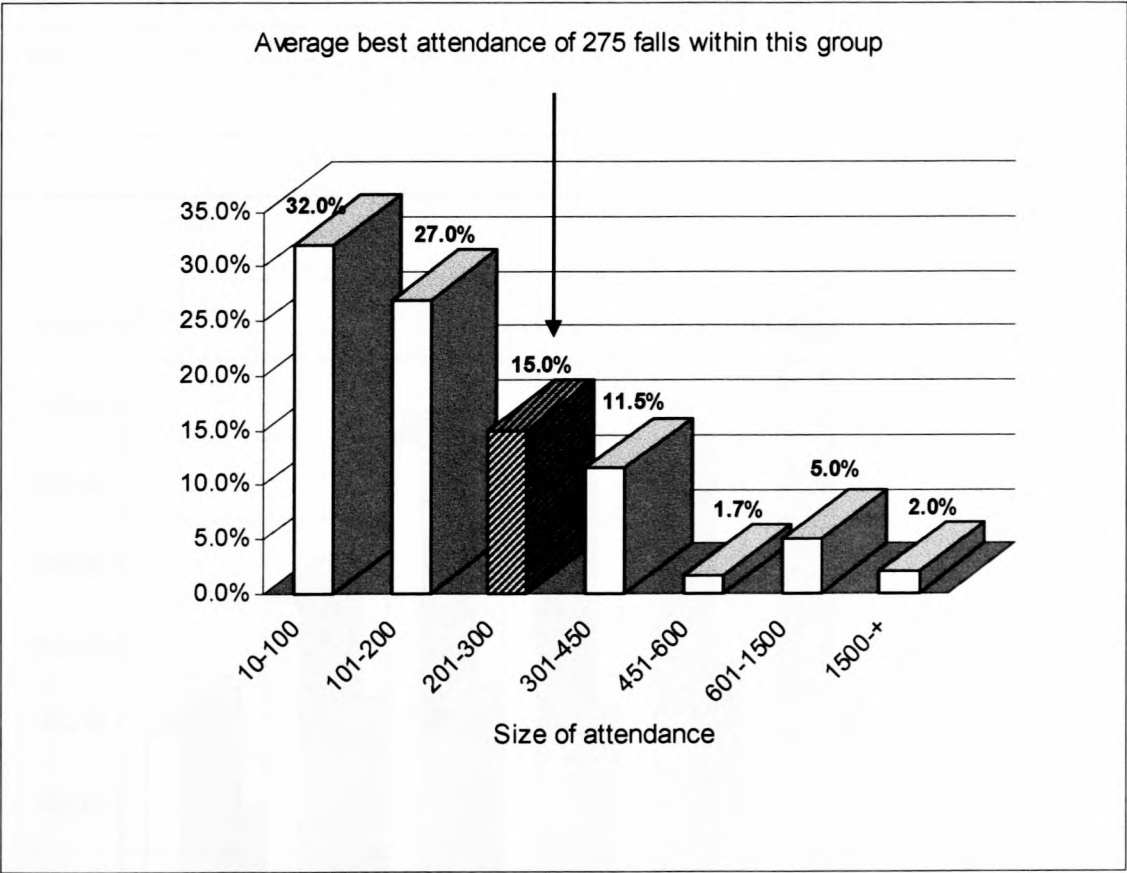


Figure 3.3: Distribution of Best Attendance

74% of the churches surveyed reported best attendances not exceeding 300 people.

86% of the churches surveyed reported best attendances not exceeding 450 people.

The average best attendance is 275 people, which equates to 40% of the average membership size of 681.

3.5.16 Relationship of Attendance to Membership Size over a Distribution of Church Ages

Analysis of church membership and best attendance averages across an age distribution of the sample is shown in Figure 3.4. To eliminate a bias in the averages, the largest church with over 25 000 members has been left out of the distribution.

Table 3.26: Analysis of Average Attendance and Average Membership over a 150-Year Age Spread

Age group (years)	2 - 10	11 - 20	21 - 35	36 - 50	51 - 75	76 - 100	101 - 150	150 +
Ave. Members	289.00	452.00	653.00	673.00	604.00	799.00	377.00	393.00
Ave. Best Attend	135.00	276.00	289.00	265.00	318.00	276.00	258.00	138.00
Proportion (%)	47%	61%	44%	39%	53%	35%	68%	35%

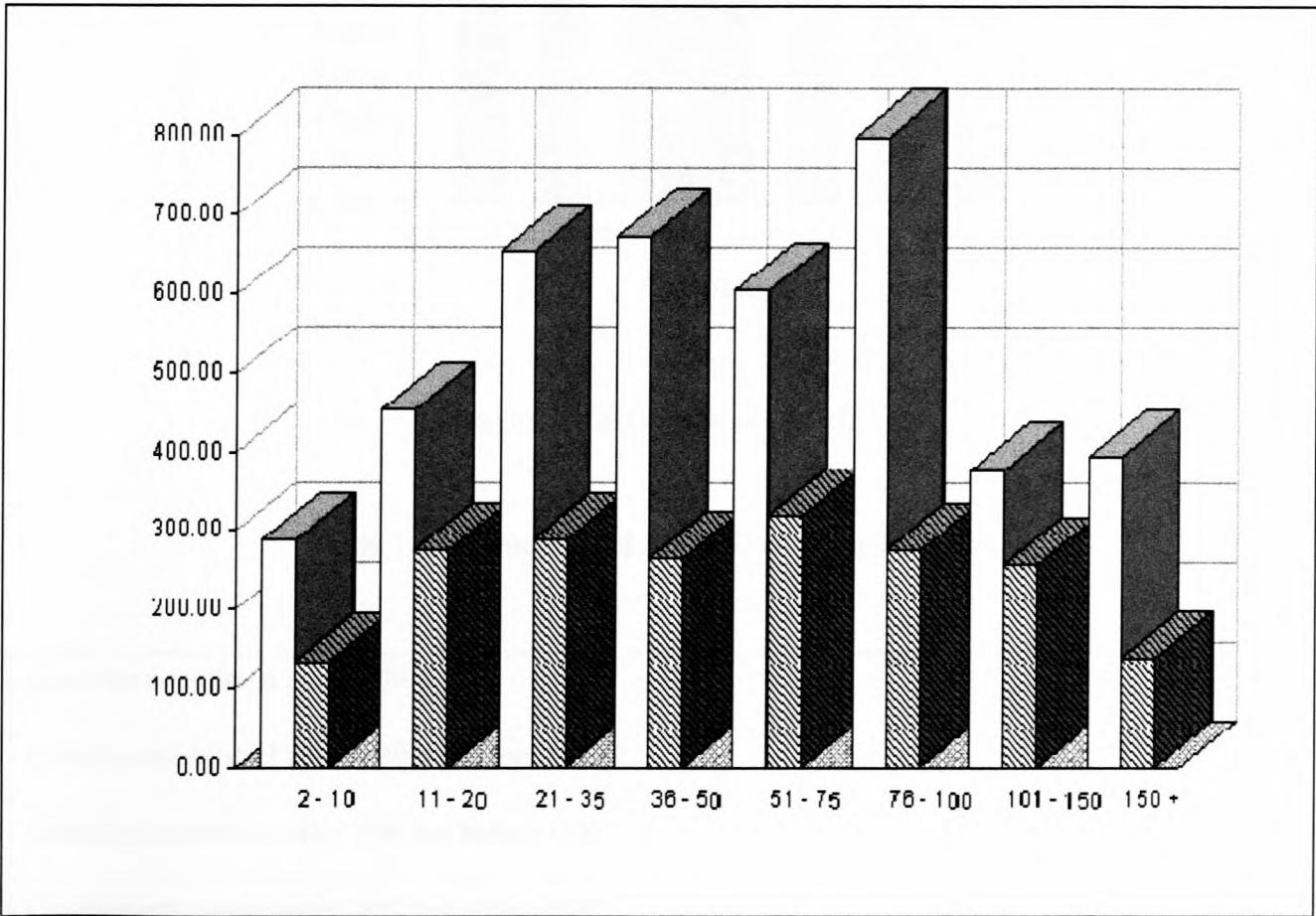


Figure 3.4: Comparison Between Average Attendance and Average Membership Over a 150-Year Spread of Church Ages

This analysis provides no specific information or relationship for the objectives of the study as such, but serves to re-enforce the value of the research findings to South African churches even in regard to life-cycle characteristics and patterns in congregational demographics.

3.5.17 Distribution of Age

An analysis and representation of age distribution of the sample surveyed is set out below in Figure 3.5. Percentages have been rounded off for ease of presentation.

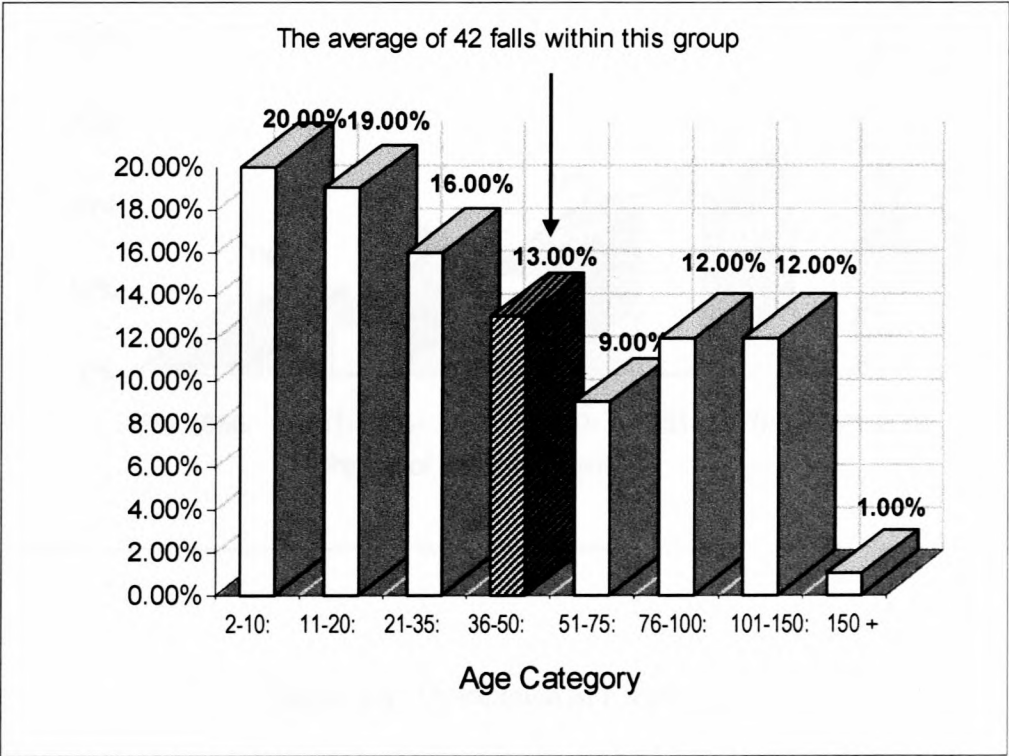


Figure 3.5: Distribution of Church Ages

Table 3.27: Generational Analysis of Sampled Churches.

Churches established after 1970	130	55%
Churches established after 1930 but before 1970	50	21%
Churches established after 1900 but before 1930	28	12%
Churches established after 1850 but before 1900	15	6%
Churches established before 1850	3	1.3%
Churches that did not provide their ages	10	4.5%

A graphical presentation of the period of establishment is shown in Figure 3.6 overleaf.

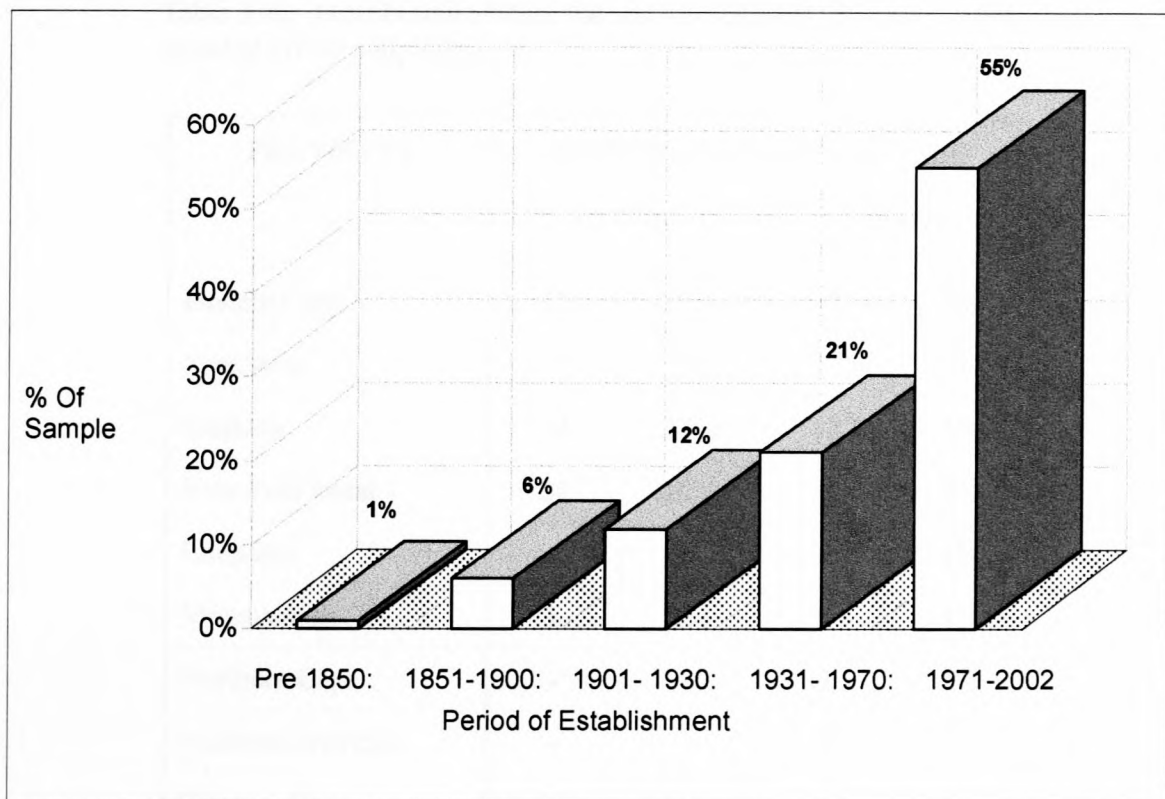


Figure 3.6: Distribution of Establishment Periods

3.5.18 Geographic Distribution

Given that a basic premise of the study is that management orientation is a function of demographic variables and not doctrinal positions, the aim was to survey a sample of views across a sufficiently differentiated range of Denominations and urban and rural communities.

A Frame comprising the address lists of 4 groups, 2 Mainline denominations and 2 Pentecostals, plus a list of randomly selected Independent Charismatic churches, were developed from which the sample population was systematically drawn.

This random method ensured that the response is strongly representative of the frame population of 3840 churches, constituting 29% of Christianity across South Africa.

The distribution within both cities and rural towns of local churches that responded is presented in Table 3.28 and Figure 3.7 overleaf.

Table 3.28: Distribution of Respondents Across the 9 Provinces. (Percentages have been rounded off for simplicity)

PROVINCES	DISTRIBUTION OF RESPONSE			
	CITIES		TOWNS	
Eastern Cape	12	5%	12	5%
Free State	7	3%	12	5%
Gauteng	64	27%	12	5%
Kwa Zulu Natal	24	10%	21	9%
Limpopo	-	-	6	3%
Mpumalanga	5	2%	9	4%
Northern Cape	-	-	5	2%
Northern province	-	-	6	3%
Western Cape	25	11%	16	7%
	137	58%	99	42%

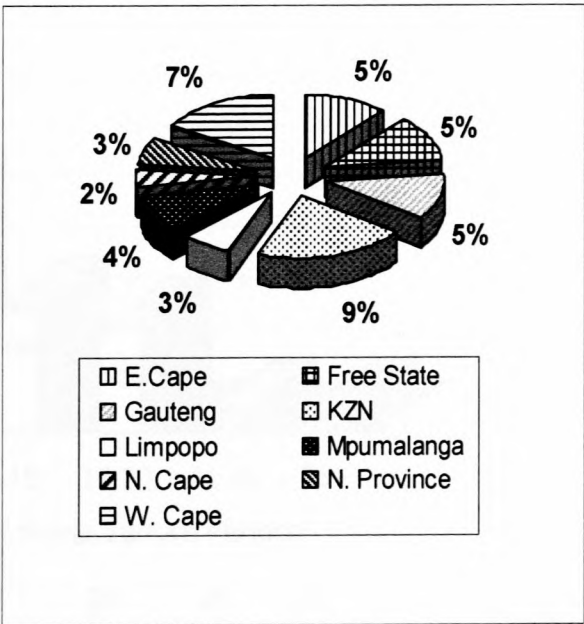
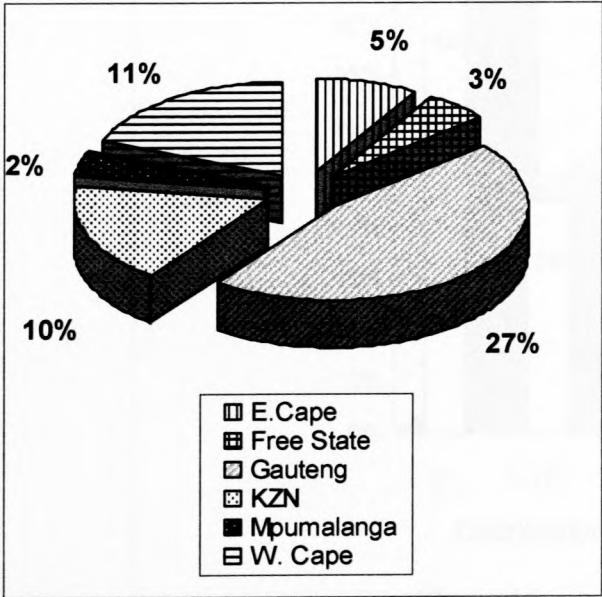


Figure 3.7: Proportion of Churches in Cities and in Towns

3.5.19 Distribution of Tenure and Length of Full-Time Ministry

The aim of this aspect of the study is to establish for what periods of time leaders have been serving their present local church and for how long they have been in full time ministry.

A total of 92% of the respondents are in full time ministry and the average periods of tenure and service as shown in Figure 3.8, are summarised as follows:

The average period of tenure for the study group is 8 years with their present local church

The average period of tenure for leaders of churches established after 1970 (less than 35 years old) is 7 years.

The average period of tenure for leaders of churches established before 1970 is 9 years.

The longest period of tenure as leader of their present church recorded within the study group is 36 years.

The average length of full time ministry for the study group is 16 years.

The longest period in full time ministry recorded within the study group is 44 years.

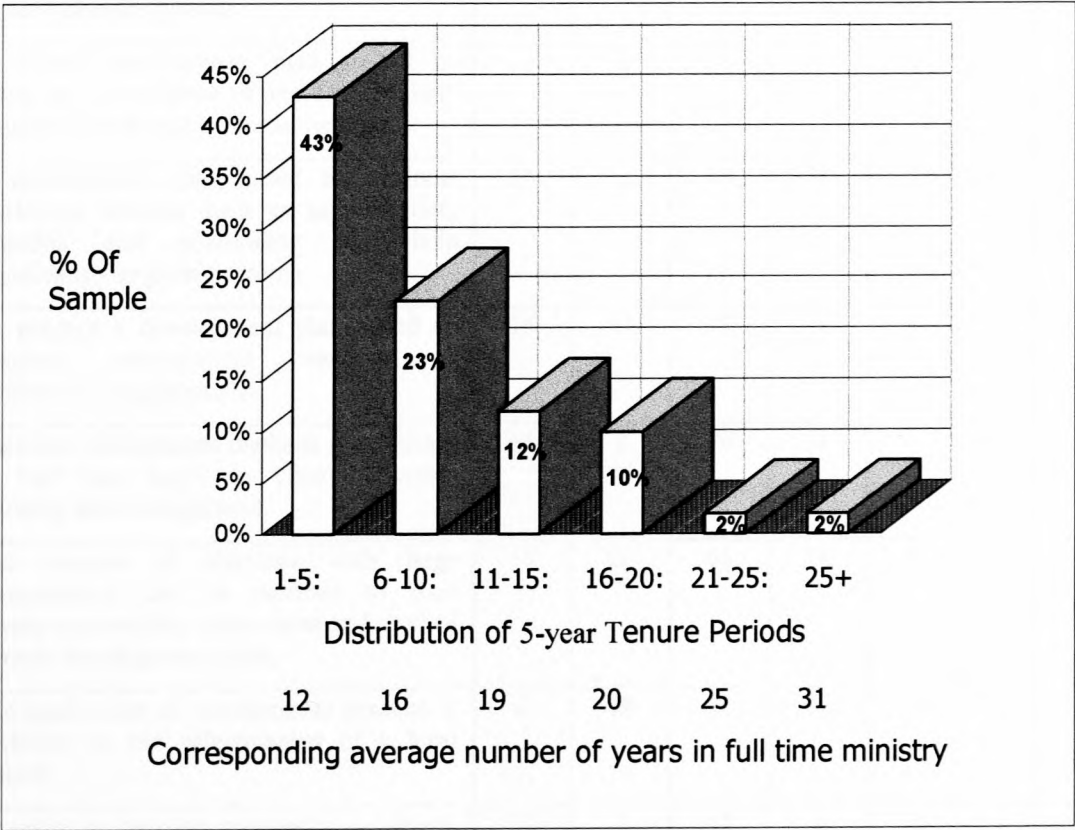


Figure 3.8: Distribution of Periods of Tenure

3.5.20 Strategic Thinking: Relevance of Business Management Methods

The study primarily sought to establish the relevance to and prevalence of acknowledged management methods and a strategic approach in church development and organisation. The agreement (Ia) and disagreement (Id) responses of the whole sample as shown in preceding tables are juxtaposed with the responses of different groups in Table 3.29.

Table 3.29: Result of Survey on Strategic Thinking and Management

	Survey Response.		Response of Churches with 1000 - 2000 members (7%)*		Response of churches with >2250 members (5%)*		Churches that rated themselves 8 + (7%)*	
	Ia	Id	Ia	Id	Ia	Id	Ia	Id
1. The local church as an entity does not require formal organisation, management and administration to function effectively.	5	86	0	94	0	92	0	94
2. The declared mission of a church must be the crucial focus of its growth/ development plans.	90	3	94	0	92	0	75	12
3. It is essential for a local church to have an explicit plan for growth.	83	2	100	0	83	0	75	12
4. A church development plan should be based on a synthesis of the best of both Church Growth and business methods.	74	8	94	6	75	8	75	12
5. A development plan based on business marketing theories such as segmentation, targeting and positioning will help significantly to grow a church.	56	13	65	0	33	33	44	6
6. To prepare a development plan based on business management methods is scripturally inappropriate.	15	62	12	71	17	67	13	69
7. Business management methods are relevant in that they apply to Church Growth planning and management.	66	8	76	0	75	8	81	6
8. The success of churches with large memberships can be ascribed to their having successfully formulated and applied growth/ development plans.	50	20	65	18	58	0	63	13
9. The application of management practice is irrelevant to the effectiveness of a local church.	6	78	6	82	0	83	13	69
10. In order to become successful, a church should prepare a documented plan for achieving its stated objectives.	79	5	82	0	75	8	81	13

* NB. These 3 groups only amount to 19% of the sample.

3.5.21 Views on Management: Related to Church Size

The objective of this direction of enquiry is to establish the differences in orientations and approaches applied by large churches with memberships of more than 2250 (5%), who consequently must deal with greater organisational complexity and levels of management issues and those of small churches of 100 members and less (18%) as set out in Table 3.30.

Table 3.30: Result of Survey Findings on Management Views Related to Church Size

			Survey Response	Large Churches	Small Churches
1.	A local church does not require formal organisation, management and administration to function effectively.	Agree	5	0	7
		Disagree	86	92	78
2.	It is essential for a local church to have an explicit plan for growth.	Agree	84	83	81
		Disagree	2	0	0
3.	Business management methods are relevant in that they apply to Church Growth planning and management.	Agree	66	75	62
		Disagree	8	8	5
4.	Churches can be successfully grown with only a single dominant leader.	Agree	25	18	19
		Disagree	62	82	71
5.	Churches do not need a democratic leadership style to become successful.	Agree	47	36	38
		Disagree	35	36	40
6.	In order to become successful a church should prepare a documented plan for achieving its objectives.	Agree	79	75	81
		Disagree	5	8	5
7.	Diligent completion of tasks and adherence to the plan is essential for the successful accomplishment of a growth plan.	Agree	82	73	83
		Disagree	4	9	2
8.	Church success can only be measured by a range of indicators.	Agree	82	82	86
		Disagree	5	9	2
9.	The results from the measurement of success indicators should not be made available to the congregation.	Agree	6	18	7
		Disagree	82	73	88

3.5.22 Profile of the Leaders

The aim of this demographic analysis is to present personal and professional information on the senior leaders of the selected group of churches forming part of this study. A salient feature that emerges is the high proportion (84%) of diplomates and graduates within the sample.

Table 3.31: Profile of Church Leaders

Respondents that are founders or 1 st successors to the founder:		67	29%
Average period of tenure as present leader:		8 Yrs	
Average length of time in full-time ministry:		16 Yrs	
Qualification:	Masters/Doctorate	25	11%
	Bachelor Degree	119	50%
	Diploma	55	23%
	Matric/ + Certificate	15	6%
	Below Matric	7	3%
	Did not Respond	15	6%
Marital Status	Married	215	91%
	Unmarried	12	5%
	Did not respond	9	4%
Gender	Male	220	93%
	Female	7	3%
	Did not respond	9	4%
Health Effect	Have experienced ill health as result of their position	83	35%
	Never experienced ill health as result of their position	117	50%
	Not Sure	29	12%
	Did not respond	7	3%
Fulfilment	Feel fulfilled in present position	177	75%
	Do not feel fulfilled in present position	36	15%
	Not Sure	18	8%
	Did not respond	5	2%
Dissatisfaction	Would leave if offered another post	22	9%
	Would not leave if offered another post	149	63%
	Not Sure	57	24%
	Did not respond	8	3%

It was expected that responses to the direct statements presented in the questionnaire would elicit equally forthright responses from a wide range of different positions. The objective is not to “steer” thinking towards a particular orientation on management practice in the church, but to obtain the clear and distinct thinking of church leaders across a diverse spread of contexts, demographic variables and doctrinal positions.

The diversity of views and approaches across contexts, demographics and church groups came strongly through in the distribution of agreement and disagreement responses. However, the simple generalisations about both the supporters and detractors of Church Growth theories that abound in church circles are not strongly supported by the findings. Whilst much more analysis still needs to be performed to fully identify the variables underlying the negative orientation to management presented to the survey, some consistencies did emerge. There is a core of respondents that *consistently* presented views that were mostly in the minority of responses and these were further analysed. The “core” used is comprised of all the respondents that disagreed with the statement that a local church requires an explicit plan for growth. Their responses to other questions on management methods was investigated and the result is summarised below:

1. They contribute 83% of the disagreement to the idea that the role of the church is to contribute to the overall well-being and upliftment of society and not just convert.
2. They contribute 83% of the disagreement with the statement that the declared mission of a local church must be the crucial focus of its growth/ development plan.
3. This core also provides 89% of the disagreement that diligent completion of tasks and adherence to the plan is essential for accomplishment of a growth/ development plan.
4. This core contributes 65% of the agreement index that *management practice is irrelevant* to the effectiveness of a local church.
5. They contribute 58% of the agreement index that a local church does *not require formal* organisation, management and administration to function effectively.
6. They contribute 55% of the agreement index that developing a growth plan based on business management methods is Biblically *inappropriate*.
7. They contribute 65% of the disagreement with the statement that management methods are relevant to the effectiveness and planning of a church.
8. This core group comprises 18% of the total survey response, but only includes 12% of the churches with memberships larger than 1000.
9. 51% are leaders in mainline denominational churches and 49% in Pentecostal and Charismatic churches

3.5.24 Democratic and Autocratic Orientations

All the churches within the five groups that participated in the survey were classified under four typologies created by the respondents’ agreement or disagreement with the need for a democratic leadership style, and preference for either a single dominant leader or a leadership group. The placing of churches in the four quadrants is based solely on the response of the particular leader and does not infer that the congregation is actually led under that style. The value of this analysis lies in the indication of the degree to which leadership style orientations are distributed among the church groups in the frame. The percentage breakdowns in each typology represent the proportion of each group that falls in that particular quadrant. The result is set out in the matrix of Figure 3.9.


		Question C19							
		Local churches need a democratic leadership style to become successful							
		Disagreed: 112 = 47%				Agreed: 82 = 35%			
Question C18	Agreed 58 = 25%	AUTOCRATIC CHURCHES 42 = 18%				CHURCHES SUPPORTING A DEMOCRATIC LEADER 16 = 7%			
		Indep	12	36	36%	AFM	8	64	13%
		Presb	6	23	26%	Presb	1	23	4%
		FGC	5	31	16%	MCSA	3	82	4%
		AFM	10	64	16%	FGC	2	31	6%
		MCSA	9	82	11%	Indep.	2	36	6%
					236				236
	Disagreed 147 = 62%	CHURCHES SUPPORTING AN AUTOCRATIC LEADERSHIP 55 = 23%				DEMOCRATIC CHURCHES 66 = 28%			
		Indep	12	36	34%	MCSA	34	82	42%
		FGC	8	31	26%	FGC	10	31	32%
		Presb	6	23	26%	AFM	16	64	25%
		MCSA	18	82	22%	Indep.	4	36	11%
		AFM	11	64	17%	Presb	2	23	9%
					236				236

Figure 3.9: Typologies of Democratic and Autocratic Orientations in Leadership Style

A further analysis whereby the churches appearing in the left half are considered as having a strong propensity to autocracy and the churches within the right half of the matrix as having a stronger propensity to democracy, is set out in Table 3.32 overleaf. From this particular descriptive analysis it seems that the independent, Charismatic churches have the strongest propensity to autocracy in leadership, and the Methodist churches have the strongest propensity to democracy. Further conclusions on these propensities are discussed under Section 4.8.10.

Whilst the distribution between traditional and Pentecostal Charismatic churches of 51% to 49% within the core group found to be consistently opposed to management methods as shown in Section 3.5.23 is evenly balanced, orientation towards democratic or autocratic leadership styles is found, on the contrary, to be strongly influenced by denomination.

Table 3.32: Democratic/ Autocratic Orientations of Church Groups Surveyed

		<div> <div>Proclivity towards an autocratic style</div> <div>  </div> <div>Proclivity towards a democratic style</div> </div>					
Methodist Churches	82	27	33%	18	22%	37	45%
Apostolic Faith Churches	64	21	33%	19	30%	24	38%
Full Gospel Churches	31	13	42%	6	19%	12	39%
Independent Churches	36	24	67%	6	17%	6	17%
Presbyterian Churches	23	12	52%	8	35%	3	13%
Proportion of total sample	236	97	41%	57	24%	82	35%

This alternative view of the leadership style preferences of respondents is simply a different presentation of the typologies developed from the matrix of variables as configured in Figure 3.9. No claims are being made on the interpretation or meanings of these statistics, but since they are a true reflection of the actual responses received, they warrant some face value comment. The two questions put to the church leaders to establish their attitudes on leadership from which the typologies were created, are basic, succinct and unambiguous. The responses from the leaders of churches within the five groups are equally frank and can therefore be used as a reasonable comparison of fundamental positions on the questions posed.

The independent churches show a very distinct tendency to either strong agreement or strong disagreement with the smallest mid-point response of 17%. They evidence low propensity for a democratic form of leadership (17%) and the highest score of 67% for a non-democratic single leader model. The Presbyterian church leaders show the least propensity for a democratic style (13%) and a high score of 52% for a non-democratic model, but also reveal the largest proportion of mid-point responses at 35%.

The two Pentecostal denominations, the AFM and Full Gospel Church are remarkably similar in their orientations towards democracy, but the FGC shows much stronger leaning to autocracy. The Methodist group returned the strongest support of 45% for a democratic model of leadership, but showed virtually the same level of non-democratic orientation as the AFM group. The picture that emerges from this basic analysis is that modern, independent congregations in South Africa appear similar to Hull's (1993: 121) description of American churches being "*autocratic and controlling while claiming to be open environments where people have the last word.*"

3.6 EMPIRICAL DATA ANALYSIS

3.6.1 Multivariate Data Analysis

The process of developing a statistical analysis model for this study considered two Multivariate Data Analysis techniques of Exploratory Factor Analysis and Structural Equation Modelling (SEM) for Confirmatory Factor Analysis. The rationale for this approach is that these methods are best suited for inferential statistical analysis involving metric data with multiple interrelated dependence relationships. Multivariate techniques by their very nature identify complex relationships that are very difficult to represent simply. After initial, exploratory reliability and validity tests it was decided to apply Factor analysis without Modelling.

Exploratory factor analysis is able to reduce and summarise data by extracting or identifying variates among a large set of questionnaire responses and “condensing” the information contained in a number of original variables into a smaller set of new composite constructs or dimensions with a minimum loss of information (Hair, Anderson, Tatham and Black, 1995: 366-371). With factor analysis, one can first identify the separate dimensions of the structure and then determine the extent to which each variable is explained by each dimension through a correlation value or factor loading. Once these dimensions and the explanation of each variable (questionnaire response) are determined, the two primary uses for factor analysis, summarisation and data reduction, are achieved. In summarizing the data, factor analysis derives underlying dimensions that, when interpreted and understood, describe the data in much smaller number of items than the original variables.

The importance of factor analysis, however, is limited to the identification of factors. Mouton and Marais (1996: 105) point out, *“When data analysis is conducted in studies that are highly structured, analysis is less of a problem. In such cases the validity of the analysis depends on the validity of the framework used.”* It becomes apparent that the successful completion of a multivariate analysis involves more than just the selection of the correct method. Issues ranging from dilemma statement, problem definition, research strategy, conceptualisation, operationalisation, and data collection and analysis and interpretation of results must be carefully addressed. In view of the stated objectives of this study to present empirically based findings and solutions to address the social problems experienced by the faith community of Christian churches in a manner that meets international standards and criteria for positivistic social sciences research, a structured approach has been applied to all the stages of the *research design*.

The aim of this methodological approach is *“to increase the ultimate validity of research findings by ensuring that errors and inaccuracies are eliminated by means of rational research decisions”* (Mouton and Marais, 1996: 31). Figure 3.1 illustrates the sequence of rational decisions taken in the development of this study’s methodological design leading to the data analysis.

3.6.2 Reliability Analysis

Reliability is a contributor to validity and is a necessary, but not sufficient condition for validity. It differs from validity in that it does not relate to *what* should be measured, but instead *how it is measured* (Hair, et al., 1995: 2). A measure is internally reliable to the degree that it provides consistent results, under different conditions and at different times. According to Hussey and Hussey (1997: 57), if a research finding can be repeated it is reliable, which suggests dependability and that the numerical results produced by an indicator do not vary because of characteristics of the measurement process or measuring instrument itself.

Equivalence Reliability is the type of reliability that applies when use is made of multiple indicators to measure a single or composite construct, i.e. several items in a questionnaire all measure the same construct (Neumann, 2000: 165). Equivalence reliability for sets of multiple indicators can be statistically tested by means of a special statistical measure such as Cronbach's Alpha (Cronbach, 1951: 297-334). Values range between 0 and 1.0, with higher values indicating higher reliability among constructs.

From a face value analysis of the 88 variables used directly relating to management constructs, 17 were omitted and the remaining 71 Likert scale items were subjected to reliability analysis. This step retained 58 items and resulted in a very strong Cronbach Alpha coefficient of 0.937. The initial 17 items excluded from the 1st stage analysis did not directly form part of the research constructs and had been included in the survey questionnaire for the purpose of gathering data outside of the scope of the study.

By applying the section of Churchill's (1979: 64-83) instrument development process relating to stability (Hair, et.al., 1995: 386-388), these 58 items were subjected to a further three rounds of reliability analysis by which the low item-to-total correlation variables were progressively deleted and the Cronbach Alpha examined to see if it increased. Stability was obtained after the third round, when the total of instrument items retained had reduced to 44 and the Coefficient Alpha could not be increased above 0.942 by any further deletion of items.

Based on Hussey and Hussey's description of reliability, this means that if the survey was repeated with the 44 instrument items retained, there is a 94.2% probability that the same findings will be obtained.

3.6.3 Factor Analysis

Given that the objective is to identify the *structure of relationships among variables* being responses to the survey questionnaire, the most suitable type of factor analysis for this application, referred to as R Factor Analysis, was selected.

The 44 instrument items were subjected to the Principle Component method of factor analysis, which produced a matrix of 9 Varimax rotated factors with Eigen values >1.0 and 39 variables (responses) with correlations (factor loadings) ranging between 0.308 and 0.808. Two of the 39 items in the factor matrix, did not load on any of the factors and furthermore, had high cross-loadings. Factor loading represents the correlation between an original variable and its factor, and in determining a significance level for the interpretation of loadings, an approach similar to determining the statistical significance of correlation coefficients, could be used. However, Cliff and Hamburger (1967: 430-435) have demonstrated that factor loadings have substantially larger standard errors than typical correlations and therefore factor loadings should be evaluated at considerably stricter levels.

Hair, et al. (1995: 384-385) present a guideline for determining factor loading significance based on sample size, the stated objective of obtaining a power level of 80%, application of a 0.05 significance level, and the proposed inflation of the standard errors of factor loadings, which for a sample size of between 200 and 250, factor loadings of > 0.375 can be considered *practically significant*. However, in order to eliminate all residual cross loadings, the items with factor loading < 0.4 were deleted. This reduced the final number of items retained by the instrument from 39 to 37, but produced a clean factor structure with items loading on the appropriate factors. The reliability check was then reapplied, which retained the Alpha Coefficient of 0.942 for the 9 factors and also produced good Alphas ranging from 0.61 to 0.87 for the factors individually.

In Section 3.3.4 on the design of the measuring instrument, it was stated that prior to the actual survey, 54 questions were identified that would best measure indicants of church management dimensions. Given that this research on scientific management application to the work of local congregations is a seminal study, no research constructs are available from prior studies. That 69%, (37 out of 54) of the proposed measurement variables were retained with a high Alpha reliability coefficient of 0.942 is regarded as a significant success for this study.

The indicators associated with the 9 factors (Constructs) derived from the analysis are summarised in Table 3.35.

3.6.4 Validity Analysis

Since factor loading is the correlation of the variable and the factor, the squared loading is the amount of the variable's total variance accounted for by the factor. The cumulative value of the factor variances therefore represents the full extent of variances explained by the construct validity test, and as set out in the Table 3.34, analysis of the 9 factors produced a cumulative explained variance of 63.05%.

Table 3.33: Reliability Analysis

Summary for scale: Mean=4891.52 Std.Dv.=641.093 Valid

Cronbach alpha: 0.942

N: 236

Average inter-item corr.: 0.173

Items (Statements)	Mean if deleted	Var. if deleted	Std. Dev. if Deleted	Item-Total Correl. ¹	Squared Multp. R	Alpha if deleted ²
A4	3374.8	269086.8	518.7	0.366	0.362	0.942
A6	3371.5	270648.2	520.2	0.395	0.392	0.941
A10	3372.7	268828.9	518.4	0.470	0.460	0.941
B1	3374.2	265837.0	515.6	0.673	0.684	0.940
B5	3379.5	264714.3	514.5	0.554	0.676	0.940
B8	3374.1	265401.8	515.2	0.667	0.749	0.940
B9	3373.7	266588.5	516.3	0.522	0.526	0.941
B11	3377.8	264167.6	513.9	0.602	0.716	0.940
B13	3380.1	270003.8	519.6	0.361	0.411	0.942
B15	3382.9	265111.7	514.9	0.457	0.435	0.941
B18	3377.7	266491.7	516.2	0.596	0.553	0.940
C1	3380.6	263839.1	513.6	0.681	0.636	0.940
C2	3386.9	264457.0	514.2	0.506	0.485	0.941
C5	3388.8	263303.4	513.1	0.564	0.478	0.940
C8	3386.5	264962.3	514.7	0.479	0.477	0.941
C9	3377.5	267221.9	516.9	0.522	0.505	0.941
C16	3402.0	263506.4	513.3	0.480	0.529	0.941
C17	3411.8	263073.7	512.9	0.459	0.514	0.941
C22	3404.7	262136.4	511.9	0.485	0.491	0.941
C23	3383.9	268261.0	517.9	0.388	0.381	0.942
D1	3385.8	265073.0	514.8	0.586	0.544	0.940
D2	3383.0	266591.2	516.3	0.509	0.440	0.941
D4	3372.7	268319.5	517.9	0.515	0.503	0.941
D5	3389.2	263635.9	513.4	0.598	0.535	0.940
D6	3386.4	265556.8	515.3	0.537	0.471	0.940
D9	3379.2	270514.1	520.1	0.340	0.399	0.942
D14	3383.7	266090.2	515.8	0.572	0.743	0.940
D15	3382.1	266118.0	515.8	0.562	0.783	0.940
D16	3382.4	265140.4	514.9	0.656	0.723	0.940
D17	3382.6	263965.0	513.8	0.624	0.616	0.940
D18	3384.4	264078.9	513.9	0.656	0.611	0.940
E2	3382.6	266242.9	515.9	0.485	0.438	0.941
E5	3382.9	267426.8	517.1	0.422	0.634	0.941
E6	3389.3	265737.3	515.5	0.456	0.691	0.941
E7	3385.7	264416.9	514.2	0.612	0.570	0.940
E8	3379.3	266344.1	516.1	0.504	0.479	0.941
E10	3390.2	266692.0	516.4	0.422	0.529	0.941

¹ No item to total correlation score is < 0.3² No item deletion increases the Alpha Coefficient to above 0.942

Table 3.34: Validity Analysis

Extraction: Principal components				
Factors	Eigenvalue	% Total Variance	Cumulative Eigenvalue	Cumulative explained variance %
1	12.192	31.261	12.192	31.261
2	2.389	6.126	14.581	37.386
3	1.986	5.092	16.567	42.478
4	1.764	4.522	18.330	47.000
5	1.578	4.047	19.908	51.047
6	1.344	3.447	21.253	54.494
7	1.178	3.020	22.431	57.514
8	1.120	2.870	23.550	60.384
9	1.040	2.665	24.590	63.050

3.6.5 Description of Factors Extracted

Following the approach outlined by Hair, et.al. (1995: 396-398), which recommends that the interpretation of orthogonally rotated factors be influenced by assigning greater meaning to the variables with the highest factor loadings, the factor descriptions set out in Table 3.35 were arrived at. They concede, however, that the process of naming factors is not very scientific and inevitably is based on the subjective opinion of the analyst. *“Different analysts in many instances will no doubt assign different names to the same results because of the differences in their backgrounds and training. For this reason, the process of labelling factors is subject to considerable criticism”* (Ibid: 398).

Table 3.35: Labelling of the Extracted Factors from the 37 Items retained with factor loadings > 0.400

Factor	Management Dimension	Items selected (Factor Loadings > 0.4)	Coeff. Alpha
1	Clearly stated vision & mission statements.	B5, B8, B11, B9, B1, B18, D4, B15.	0.87
2	Measuring the indicators of effectiveness.	E6, E5, E10, E7.	0.79
3	Application of management principles.	C17, C22, C16, D6, D5, C5.	0.78
4	Holistic approach.	D9, C9.	*
5	Strategic approach to growth implementation.	D15, D14, D16, D17, D18.	0.87
6	Synthesis of Church Growth & management methods.	C23, D2, C8.	0.61
7	Structured, documented plan for implementation.	E8, C1, C2, D1.	0.74
8	Leadership and organisation to perform effectively .	A6, A10, E2, A4.	0.62
9	Church mission in community.	B13.	*

* Alpha coefficient cannot be calculated for constructs with less than 3 variables

Table 3.36: Orthogonally Rotated Factor Matrix: Factors with Eigen Values > 1.0 and variables with loadings > 0.400

Factor Loadings (Varimax normalized)

Extraction: Principal components

Loadings are > .4000

		Factor1	Factor2	Factor3	Factor4	Factor5	Factor6	Factor7	Factor8	Factor9
Item	Factor Labels	Clearly Stated Vision & Mission Statements	Measure ment of Success	Application of Mngmnt Principles	Holistic Approach	A Strategic Approach to Growth Implement ation	Integration of Church & Mangmnt Principles	A Structured documented plan for gwrth Implementati on	Effective Performance to reach Purpose	Church mission in community
B5	The mission must be explicitly stated in writing.	0.788	0.119	0.062	-0.088	0.122	0.045	0.092	0.118	0.174
B8	A vision statement is important for effective church development.	0.780	0.084	0.034	0.137	0.187	0.162	0.178	0.175	0.053
B11	The vision must be explicitly stated in writing.	0.714	0.166	0.143	-0.231	0.261	0.060	0.107	0.119	0.221
B9	All the leaders of a local church must share the stated vision.	0.680	0.109	0.103	0.287	0.015	-0.034	0.118	0.146	-0.034
B1	A statement of mission is important for effective development of a local church.	0.643	0.108	0.190	0.140	0.237	0.143	0.175	0.165	0.063
B18	The declared mission of the church must be the crucial focus of its growth/ development plans.	0.579	0.050	0.114	0.072	0.190	0.149	0.313	0.060	0.200
D4	Strongly committed local church leadership is essential for the successful implementation of a development plan.	0.564	0.097	0.012	0.353	0.071	0.146	0.049	0.251	-0.113
B15	All the members must " buy into" the vision and mission of their local church.	0.502	-0.049	0.217	0.124	0.361	0.082	0.017	-0.040	-0.178
E6	The methods that should be used for measuring success indicators must be described in the development plan.	0.078	0.945	0.121	0.054	0.092	0.100	-0.003	0.152	0.017
E5	The methods that should be used for measuring success indicators must be determined before commencing with implementation.	0.079	0.800	0.044	0.179	0.107	0.109	-0.082	0.151	0.014
E10	To be able to measure its progress, a church should set explicit objectives as desired steps towards success.	0.077	0.649	0.018	-0.046	0.151	0.065	0.336	-0.086	0.137
E7	To measure its effectiveness, a church should identify the indicators of success that specifically apply to it.	0.219	0.519	0.264	-0.047	0.189	0.046	0.359	0.192	0.039

Table 3.36: Factor Matrix: (Continued)

(Page 2)

Item	Statement	Factor1	Factor2	Factor3	Factor4	Factor5	Factor6	Factor7	Factor8	Factor9
C17	Churches cannot become successful without applying management systems and methods in a formal way.	0.066	0.065	0.741	0.116	0.115	-0.005	0.162	0.098	0.022
C22	Churches that do not run their churches using management practices are unlikely to be successful at implementing growth/development plans.	0.162	0.138	0.719	-0.052	0.062	0.243	0.043	-0.009	0.050
C16	The success of churches with large memberships can be ascribed to their having successfully formulated and applied growth/ development plans	0.007	-0.112	0.552	0.311	0.342	0.001	0.344	0.037	0.170
D6	A good project co-ordinator/ manager is essential for the successful implementation of a development plan for a local church.	0.193	0.147	0.532	0.162	0.187	0.212	0.123	0.135	-0.295
D5	An explicitly documented plan of actions is essential for the successful implementation of a development project for a local church.	0.220	0.119	0.418	0.035	0.346	0.090	0.391	0.078	-0.022
C5	It is important that the plan be prepared through a formal, structured process.	0.260	0.231	0.414	-0.003	-0.019	0.280	0.356	0.086	0.094
D9	Congregational support for change is essential for the successful implementation of a development plan.	0.199	0.091	0.175	0.671	0.094	0.032	-0.108	0.016	0.189
C9	To be successful, a church growth/development plan must follow a holistic approach. (Addressing all aspects of the church in a systematic way.)	0.216	0.099	0.126	0.541	-0.049	0.377	0.271	0.214	0.076
D15	The existence of an explicit statement of vision is essential for the successful accomplishment of a growth implementation plan for a local church.	0.205	0.093	0.080	0.008	0.808	0.232	0.009	0.084	0.247
D14	The existence of an explicit statement of purpose is essential for the successful accomplishment of a growth implementation plan for a local church.	0.164	0.114	-0.002	-0.021	0.772	0.221	0.234	0.158	0.141
D16	The existence of an explicit set of relevant strategic objectives is essential for the successful accomplishment of a growth implementation plan for a local church.	0.288	0.287	0.302	0.002	0.643	0.049	0.167	0.097	-0.090
D17	The existence of a measurable set of strategic objectives is essential for the successful accomplishment of a growth implementation plan for a local church.	0.331	0.277	0.204	0.177	0.574	0.007	0.133	0.101	-0.130
D18	Diligent completion of tasks and adherence to the plan is essential for the successful accomplishment of a growth implementation project for a local church.	0.310	0.242	0.217	0.235	0.476	-0.003	0.328	0.102	-0.162

Table 3.36: Factor Matrix: (Continued)

Item	Statement	Factor1	Factor2	Factor3	Factor4	Factor5	Factor6	Factor7	Factor8	Factor9
C23	The application of management practice is irrelevant to the effectiveness of a local church.	0.137	0.042	0.196	-0.046	0.145	0.743	-0.020	-0.011	-0.005
D2	A holistic, systematic implementation process is essential for the successful accomplishment of a development plan for a local church.	0.129	0.123	-0.024	0.190	0.247	0.624	0.361	0.034	0.043
C8	A church development plan should be based on a synthesis of the best of both (Church Growth and business) methods.	0.012	0.136	0.307	0.258	0.079	0.469	0.055	0.349	0.006
E8	To be able to measure its effectiveness, a church should explicitly state the indicators of success that apply to it.	0.139	0.216	0.190	0.034	0.095	0.017	0.693	0.095	-0.062
C1	It is essential for a local church to have an explicit plan for growth.	0.386	0.037	0.255	0.090	0.354	0.072	0.538	0.109	0.007
C2	The plan does not have to be documented.	0.260	0.107	0.122	-0.147	0.083	0.114	0.535	0.249	0.322
D1	A structured implementation process is essential for the successful accomplishment of a development plan for a local church.	0.139	0.216	0.294	0.041	0.193	0.372	0.463	0.116	-0.203
A6	The local church requires a (strong) leadership team to be able to perform effectively.	0.149	0.041	-0.003	-0.012	0.253	0.059	0.083	0.711	0.108
A10	The role of the local church is to contribute to the overall well-being and upliftment of its society at large and not just create converts.	0.290	0.093	0.184	0.125	0.045	-0.027	0.092	0.688	-0.028
E2	Church success can only be measured by a range of definitive indicators.	0.241	0.241	-0.053	0.368	0.108	0.124	0.189	0.487	-0.179
A4	The local church as an entity does not require formal organisation, management and administration to function effectively.	0.217	0.183	0.312	-0.312	-0.147	0.200	0.122	0.407	0.155
B13	A mission should describe the function/ role a local church is called to perform in its community.	0.273	0.141	0.020	0.226	0.146	0.038	0.036	0.050	0.770

3.7.1 Summary of the Research Hypotheses

The Alternative Hypotheses formulated to investigate the six research questions as explained under Section 3.2.2 are reiterated hereunder:

- H₁: A significantly greater proportion of churches support the proposition that *success* is better measured by a *range* of indicators than by any *single* definitive indicator.
- H₂: Churches supporting the statement that *mission* is their *role* in improving community well-being, achieve significantly more *successful development interventions* than those that do not.
- H₃: Significantly more churches that are *externally focussed* apply a *strategic thinking approach* to their development than those that do not.
- H₄: Churches that apply a *structured implementation method* based on an explicit, documented plan, achieve significantly more *successful development interventions* than those that do not.
- H₅: Churches that apply a holistic approach using management principles with Church Growth Methods, achieve significantly more *successful development interventions* than those that do not.
- H₆: Churches that prepare a *holistic development plan* that *systematically* addresses all aspects of the church achieve significantly more *successful development interventions* than those that do not.
- H₇: A significantly greater proportion of churches support a strong *leadership group* system than a single leader, *non-participative* style.

3.7.2 Operationalisation of the Measurement of Success

3.7.2.1 Externally Focused Growth Reported by the Churches

The survey instrument provided a set of 10 Categorical questions under Item F8, against which respondents could report 5 in ranked order in which they were experiencing most growth. The items referring specifically to community involvement (F8.7), evangelism and missions (F8.8), and church planting (F8.9) were designed to measure *externally focussed growth*. The other 7 items were selected as indicants of internally focussed growth. Churches were asked to indicate in ranked order their five most improving areas and those which reported any of items F8.7, F8.8 or F8.9 as 1st, 2nd, 3rd, 4th or 5th most growing areas were categorised as being “externally focused.” The composite values were computed for each of these churches and used in the test for significant differences between the groups that supported or disagreed with the strategic approach construct applied in testing the null H₃.

The full range of potential growth areas presented to respondents in the survey instrument is shown in Table 3.37.

Table 3.37: Items Measuring Growth Experienced by the Churches (as stated in Questionnaire)

F 8	In which five of the following ten areas is your church experiencing the most growth? Please rank and indicate the 1 st , 2 nd , 3 rd , 4 th , and 5 th most improving areas only.	Insert ranking below
F 8.1	Membership	
F 8.2	Spiritual fervour/maturity of members	
F 8.3	Finances	
F 8.4	Leadership capacity	
F 8.5	Buildings and facilities	
F 8.6	Service attendance	
F 8.7	Community involvement	
F 8.8	Evangelism and missions	
F 8.9	Church planting	
F 8.10	Number of ministries and interest groups for members	

3.7.2.2 Successful Development Interventions Reportedly Completed by the Churches

Categorical Items F 18 and F 19 gathered data on the extent to which churches have applied either partial or full development interventions based on contemporary Church Growth Theories. This data indicates how successful congregations have reportedly applied methods to develop their effectiveness and grow their churches. Items included in the instrument are shown in Table 3.38.

A total of 189 interventions were reportedly attempted by 88% of the respondents. Of these, 52 were reported successfully completed at the time of the survey. The balance of 12% indicated that they had never attempted any growth intervention at all. For the testing of H₂, H₄, H₅, and H₆, the total of successful interventions completed was computed for all churches and applied in the test for significant differences between the clusters of churches that supported or disagreed with the management constructs applied in these 4 Hypotheses. Because of the relatively small number of successful interventions reported (52), in measuring support for management approaches among this group of churches, only responses of Totally agree (100) and Agree (75) were taken as a positive orientation. Responses of Mid-point (50), Disagree (25) and Totally disagree (0) on the Likert scale were consistently taken as non-supporting, negative orientations

Table 3.38: Items Measuring Development Objectives Accomplished by the Churches

F 18	Has your church ever attempted to apply any of the contemporary Church Growth theories, methods, models or principles?	No	Partial	Full
F 19	If yes, was the intervention effective and successful?	Yes	Too early to tell	No

3.7.3 Testing of the Hypotheses

From the preceding section on measures, it can be seen that *two distinct types of congregational success* are being applied for testing of the research hypotheses:

- ***The first refers to the overall success*** of a local church in terms of growth in specific external initiatives contributing to community transformation such as church planting, evangelism and community upliftment projects.
- ***Success in the second case*** is equated with the satisfactory or acceptable outcome of an organisational development intervention whether of a particular area or sub-element, or a total, organisation-wide intervention.

Factor analysis extracted nine factors with Eigen values > 1.0 and a high Cronbach Alpha reliability coefficient of 94.2% with a 63, 5% explained variance across all the constructs. According to Hair, Anderson, Tatham and Black (1995: 414), this is an acceptable result showing excellent reliability and validity, which allowed the hypotheses testing to proceed with confidence. Cooper and Schindler (1998: 481) state that for samples > 120 , the Z and t values can be taken as being virtually the same, therefore all the hypotheses were tested for significant differences in proportions between the respondents that agreed or disagreed with statements or between the number of successful interventions completed, as required by the respective Hypothesis test.

3.7.3.1 Hypothesis One

*A significantly greater proportion of churches support the proposition that success is better measured by a range of indicators than by any **single** definitive indicator.*

As the question of whether church performance can be measured by a single indicators such as size of, or growth in membership is a highly debated contemporary issue in the faith community and a fundamental premise to any investigation on measuring church success, the response of the sample churches on this *single categorical item* was tested for significant difference in proportions. Without first resolving whether church success is indicated by a **single** criterion or by a **set** of criteria, there can be no universally accepted basis for exploring measures that best represent congregational development.

From the discussions at the focus group workshops it appeared that the proportion of support for and opposition to the idea a single indicator was quite evenly balanced, and the actual statistical findings of the survey overwhelmingly in favour of multiple measures of success is somewhat surprising.

The method used for testing of the hypothesis is a Z test for significant difference in proportions between the percentages (denoted by an * below) of respondents that disagreed with a single indicator approach and those that agreed as proposed in item E2, stating that: *Church success can only be measured by a range of definitive indicators.*

TYPE OF TEST: Significant difference in proportions. The percentage of churches that agreed with the idea of a range of indicators was measured against the percentage of churches that disagreed.

Count of Number				
Item E2: Church success can only be measured by a range of indicators	Scale	Responses	Percentages	
Totally disagree	0	5	2.1%	5.1% *
Disagree	25	7	3.0%	
Mid-point	50	29	12.3%	12.3%
Agree	75	95	40.4%	82.6% *
Totally agree	100	99	42.2%	
		n = 235	100%	100%

p Value = 0.000 H₀ is rejected.

CONCLUSION: The Null hypothesis that there is no significant difference between proportions is rejected at the 0.000 significance level. It is concluded that a statistically significant greater proportion of churches support the proposition that **success is better measured by a range of definitive indicators** than by any single definitive indicator.

3.7.3.2 Hypothesis Two

Churches supporting the statement that mission is their role in improving community well-being achieve significantly more successful interventions than those that do not.

In Part 1 which introduces the research problem and its context and Part 2, the literature review, it was explained that without a purpose based, teleo-strategic approach to church development, Church Growth Theory has produced a plethora of competing, disjunct and unsystematic methods that do not contribute to organisational coherence and mission alignment. Furthermore, where attempts have been made to establish a **reason** for embarking on congregational growth, scriptural hermeneutics by proponents such as Warren (1995), Dulles (1987), Hull (1993) and Wagner (1984, 1989, 1996) rather than human plight or social conditions and realities provide the basis for goal determination of development interventions. This study exposes the failure of Church Growth Theories in South Africa to successfully expand the reach and impact of local churches with such a methodology.

H₂ is a crucial and pivotal proposition in that it contends that churches which are more successful in externally focused areas such as evangelistic outreach, church planting, and community involvement have recognised that their mission is to **uplift and not just to convert** their communities. Their development endeavours can therefore be regarded to have been systematically organised around this goal.

Factor 9, which states that a church's mission describes the role it is called to perform in its community, was tested against successful interventions completed to establish whether the churches that agreed, were more successful than those that did not agree.

TYPE OF TEST: Test for significant differences in proportions.

	Factor Scores. Successful Intervention.				
FACTOR 9	Item F19: If yes, was it successful? (counting number of Yes – successful interventions) = 52 successful interventions completed. Measured against: Item B13: A mission should describe the role/ function a local church is called to perform in its community. (Count the number of church leaders that agree and disagree with the statement.)				
	Data	Disagreed with F18	Agreed with F18	p value	Conclusion
Mission is the role a church is called to play in its community.	Proportion of churches that have reported successful interventions	$\pi = 9.6\%$ (n = 52)	$\pi = 90.4\%$ (n = 52)	0.0000 P < 0.01	H ₀ rejected

CONCLUSION: The Null hypothesis that there is no significant difference in proportions of churches that reported successful interventions is rejected at the 0.000 significance level. It is concluded that of the number of churches that achieved successful interventions, significantly more AGREE with the statement that mission is their role in community than churches that do not agree.

3.7.3.3 Hypothesis Three

Churches that achieve significantly more externally focused growth than others, apply a strategic thinking approach to their development.

As with H₂, this study has compellingly pointed out in Parts 1 and 2, that Church Growth Theory has failed in South Africa, for lack of a **context related strategic imperative** for their development approaches. The literature study also explicated that Dulles' (1987) models of church are Biblically founded hermeneutic expositions rather than context related strategic constructions to adapt to and address human conditions and needs.

Respondents were asked to report in which areas their church was currently experiencing growth and were presented with 10 Categorical items as shown in Table 3.37 from which to select 5 most growing areas in rank order. Of these 10 areas, items F8.7, F8.8, F8.9 are regarded to be indicants of **“externally focused growth.”** The churches that ranked these items among the top 5 areas of their growth were categorised as being **“externally focused.”** The idea of a *strategic thinking approach* is best encapsulated by the variables forming factor 5, as shown in Table 3.35.

The externally focused churches were tested for significant difference in proportions between those that agreed with a strategic approach and those that did not.

TYPE OF TEST: Test for significant difference in proportions.

	Number of externally focused churches fully supporting a strategic thinking approach compared with those not fully supporting a strategic thinking approach.				
		Externally focused is defined as those that reported a high growth (ranked 1,2, 3,4 or 5) Item F 8.7 - Community involvement Item F 8.8 - Evangelism and missions Item F 8.9 - Church planting			
FACTOR 5	Data	Disagree	Agree	p value	Conclusion
Strategic approach	Proportion (percentage) of churches indicating support (Agree) against those that do not (Disagree)	$\pi = 27.0\%$ (n = 143)	$\pi = 73.0\%$ (n = 143)	0.0000 p < 0.1	H ₀ rejected

CONCLUSION: The Null hypothesis that there is no significant difference in proportion of externally focused churches supporting a strategic approach versus those that do not, is rejected at the 0.000 significance level. It is concluded that churches which apply *strategic thinking* have reported significantly more *successful* externally focussed growth in areas of community support, church planting and evangelism than those that do not.

3.7.3.4 Hypothesis Four

Churches that apply a structured implementation method based on an explicit, documented plan, achieve significantly more successful development interventions than those that do not.

This study has consistently maintained that the body of knowledge on Church Growth Theory has failed to enable church leaders in South Africa to effectively manage the development initiatives they Biblically advocate as “the” way to fulfil the purpose of local congregations. Beyond theological convictions on why a particular model or principle is better founded on Scripture than others, very little by way of sound, effective management planning methods are presented to implement their strongly advanced brands of development. In much of the literature by the acclaimed leaders in the Church Growth Movement, McIntosh (2003), Schwarz (1996), Wagner (1994, 1989, 1996) and Hull (1993), scientific management methods are not merely overlooked, but strongly rejected.

The construct of a *structured implementation method* is best encapsulated by the variables forming factor 7 as shown in Table 3.36.

This was tested against the categorical items F18 and F19 for significant difference between the successful interventions completed by churches that agreed with this approach against those that did not.

TYPE OF TEST: Test for significant difference in proportions.

Number of churches that have successfully completed interventions supporting a structured implementation method based on an explicit, documented plan versus those that do not.					
FACTOR 7		Item F18: Has your church ever attempted to apply any of the contemporary Church Growth theories, models or principles? Item F19: If yes, was it successful? (counting the number of Yes = successful interventions) Measured against: Factor 7: Structured implementation method based on an explicit, documented plan			
	Data	Disagree with Factor 7	Agreed with Factor 7	p value	Conclusion
Structured implementation method based on an explicit, documented plan	Proportion of churches that have reported successful interventions	$\pi = 15.1\%$ (n = 52)	$\pi = 84.9\%$ (n = 52)	0.0000 p < 0.01	H ₀ rejected

CONCLUSION: The Null hypothesis that there is no significant difference in the proportion of churches that successfully completed interventions is rejected at the 0.000 significance level. It is concluded that significantly more churches that have *successfully* completed development interventions support a structured implementation method based on an explicit plan.

3.7.3.5 Hypothesis Five

Churches that apply a holistic approach using management principles with Church Growth Methods, achieve significantly more successful development interventions than churches that do not.

This study argues that the test of any congregational development theory is firstly the degree of success achieved with execution of the interventions expounded and then the ultimate goal of the development programme or process itself. The body of knowledge on Church Growth Theory is found not only to be without strategic social intent beyond membership increase, it is also singularly lacking in constructive guidelines and methods for developing and implementing plans to bring about prescribed internal changes. Discussions on the processes of planning, execution, and control are avoided, as this would necessarily entail the acknowledgement and introduction of management methods into what is archly defended as a purely Biblical domain.

This study asserts that such approaches are muddled and impractical and that more astute leaders in any event apply scientific management methods in their approach to planning congregational change, whether this is acknowledged or not. H₅ therefore, is a test of this proposition and Factor 6, which best describes the holistic application of management methods with Church Growth methods, was tested for successful interventions completed, compared to those churches who disagreed with the application of such methods.

TYPE OF TEST: Test for significant difference in proportions.

Number of churches that have successfully completed interventions supporting a holistic application of management principles and Church Growth methods versus those that do not.

FACTOR 6		Item F18: Has your church ever attempted to apply any of the contemporary Church Growth theories, models or principles? Item F19: If yes, was it successful? (counting the number of Yes = successful interventions) Measured against: Factor 6: Holistic application of management principles and church growth methods.			
	Data	Disagree with Factor 6	Agreed with Factor 6	p value	Conclusion
Holistic application of management principles and church growth methods	Proportion of churches that have reported successful interventions	$\pi = 17.0\%$ (n = 52)	$\pi = 83.0\%$ (n = 52)	0.0000 p < 0.01	H ₀ rejected

CONCLUSION: The Null hypothesis that there is no significant difference in group means is rejected at the 0.000 significance level. It is concluded that churches, which apply a holistic approach using management principles with Church Growth Methods, have completed significantly more *successful development interventions* than churches that do not.

3.7.3.6 Hypothesis Six

Churches that prepare a holistic development plan that systematically addresses all aspects of the church achieve significantly more successful interventions than those that do not.

Arguably the most serious weakness found in Church Growth Theory is the absence of a coherent approach that addresses all aspects of a local church in a holistic, systematic approach. Competing methods and models are debated and assessed on the basis of a single standard, the degree to which they are Biblically defensible and justifiable.

The scientific questions of organisational relevance, alignment with purpose, management of complex change, process and systems effectiveness, group dynamics, leadership systems and styles and human psychology are ardently excluded from diagnostic methods for evaluating the value of any single approach. Methods stand or fall on the spiritual validity assigned to them by the both the proponents and the detractors. In this dialectic, as with beauty, the outcome invariably resides in the eye of the beholder.

Factor 4, which best encompasses and describes a holistic approach that includes all aspects of the church including congregational support for change, was tested against successful interventions completed by the supporters and opponents of this approach.

TYPE OF TEST: Test for significant difference in proportions.

Number of churches that have successfully completed development interventions supporting a holistic approach that systematically addresses all aspects of the church compared with those that do not.

FACTOR 4		Item F18: Has your church ever attempted to apply any of the contemporary Church Growth theories, models or principles? Item F19: If yes, was it successful? (counting the number of Yes = successful interventions) Measured against: Factor 4: Holistic and systematic approach to growth (count the number of respondents that agree and disagree with Factor 4.			
	Data	Disagree with Factor 4	Agreed with Factor 4	p value	Conclusion
Holistic and systematic approach to growth	Proportion of churches that have reported successful interventions	$\pi = 28.3\%$ (n = 52)	$\pi = 71.7\%$ (n = 52)	0.0000 p < 0.01	H ₀ rejected

CONCLUSION: The Null hypothesis that there is no significant difference in group proportions is rejected at the 0.000 significance level. It is concluded that churches that apply a holistic approach which **systematically addresses all aspects** of the church, including congregational support, have completed significantly more *successful development interventions* than churches that do not.

3.7.3.7 Hypothesis Seven

A significantly greater proportion of churches support a strong leadership group system than a single leader approach. The method used for testing of this hypothesis is a test for significant difference in proportions between the percentages (denoted by an * below) of respondents that disagreed with a leadership group approach and those that agreed as proposed in item A6, stating that the local church requires a strong *leadership team* to perform effectively

The testing of this hypothesis is motivated more by an exploratory requirement to establish a *foundational premise* than by an attempt to present a definitive statement on the effectiveness of any particular leadership style. This dissertation has argued consistently that the unidimensional views of leadership as presented by the Church Growth literature are simplistic and facile, and will not produce the standard of leadership that congregations seek.

The scope, depth and complexity of scientific leadership theories cannot benefit further from a single test such as conducted for this hypothesis, and the value of the finding lies in the empirical cautionary that it presents to the immovable adherents of the single, charismatic, hero-leader myth within the faith community.

TYPE OF TEST: Significant difference in proportions.

Count of Number of churches that agree with the statement that a church requires a strong leadership team to be able to perform effectively versus those that do not				
Item A6: The local church requires a strong leadership team to be able to perform effectively	Scale	Responses	Percentages	
Totally disagree	0	2	0.85%	2.13% *
Disagree	25	3	1.285	
Mid-point	50	9	3.85%	3.85%
Agree	75	54	23.08%	94.02% *
Totally agree	100	166	70.94%	
		n = 234	100%	100%

p Value = 0.000 H₀ rejected.

CONCLUSION: The Null hypothesis that there is no significant difference between proportions is rejected at the 0.000 significance level. It is concluded that a statistically significant greater proportion of churches *support* the proposition that the local church requires a strong *leadership team* to be able to perform effectively.

As shown in Table 3. 17, there were 12 items on leadership style and an inclusive approach presented to the sample. Based on the positive response across all the items in support of a more participative leadership group system, any single statement could have been tested for significant difference in proportions with the same positive result.

Item A6, however, was selected for the Hypothesis test as it most succinctly describes the question on conflicting leadership ideas that this study wished to explore among the church leaders.

It was also the only statement on leadership that loaded onto any of the 9 factors produced by the factor analysis, with a strong correlation of 0.71 to Factor 8, labelled as – “Leadership and organisation to perform effectively.”

3.7.4 Summary of Hypotheses Tested

Through the application of the statistical methods reported in the preceding Sections, the following research Hypothesis were tested and accepted:

- H₁ : A significantly greater proportion of churches support the proposition that *success* is better measured by a *range of indicators* than by any single definitive indicator.
- H₂ : Churches supporting the statement that *mission is their role in improving community well-being*, achieve significantly more *successful interventions* than churches that do not.
- H₃ : Significantly more *externally focussed* churches support a *strategic thinking* approach to their development than those that do not
- H₄ : Significantly more churches that have *successfully* completed development interventions support a *structured implementation method* based on an explicit, documented plan.
- H₅ : Churches that apply a holistic approach using a *synthesis of management principles with Church Growth Methods* achieve significantly more *successful interventions* than churches that do not.
- H₆ : Churches that prepare a *holistic development plan* that *systematically* addresses all aspects of the church achieve significantly more *successful interventions* than churches that do not.
- H₇ : A significantly greater proportion of churches believe more in a strong *leadership group* system than a *single leader* approach.

The importance to the study of accepting these Hypotheses and the value that this contributes to social knowledge is dealt with more constructively under Section 4, which reviews the dilemma of local churches, the research questions, and literature research, and brings together the empirical findings and conclusions of this dissertation.

PART 4: SUMMARY, CONCLUSIONS, RECOMMENDATIONS, AND IMPLICATIONS OF THE STUDY FINDINGS

4.1 INTRODUCTION

This study is about the role and contribution of scientific management and organisational development theory, applications and practice in churches. It covers the degree of management presently being applied, past experience, belief in, and willingness to apply different, but proven methods, and seeks to establish possible reasons for or against this approach. Nowhere in any of the Church Growth literature has a comprehensive model been found that presents both a strategic *framework* and a *process* based on management principles by which a congregation's development plans and change implementation programme can be successfully undertaken.

This part of the dissertation is essentially composed of four sections:

1. An overview of the ontological background and research goal.
2. A précis of the literature studied.
3. The summary of findings, conclusions and recommendations.
4. A review of the implications and value of the study.

4.2 THE RESEARCH PROBLEM AND ITS CONTEXT

International research reveals that periods of religious revival and saturation evangelism have not resulted in significant local church growth. This pattern is corroborated by this study, which suggests that beyond theological and ecclesiological debates exist issues of leadership, stewardship, organisation and unfulfilled human expectations.

Many churches have no organised plan for following up on new believers and no comprehensive strategy for developing members to maturity. They leave it all to chance, assuming that Christians will automatically grow to maturity if they attend church services.

The research methodology has been designed to measure indicants of the extent of employment and impact of scientific management methods in the organisation and running of congregations. These are obtained through the responses of the senior leaders of a randomly selected sample of churches from different denominational and non-denominational groups.

The literature study reveals that the deep spiritual fervour, noble ideals, aspirations and methods that characterised the groundswell of whole communities and countries into ecstatic conversion and affirmation of belief in Jesus Christ, soon reduce to the level of personal style and agenda of autocratic leaders. The disturbing picture of growing local church authoritarianism, especially within independent movements, as outlined by some of the USA's most prominent church consultants is endorsed by this study's own field research.

Although reliable statistics are not available, it is widely reported that by far the greater majority of the churches in South Africa are not growing numerically in contradistinction to the few mega-

churches that have. However, neither the Biblical substantiation for such singular institutional growth, nor the exact system of methods involved has been epistemically demonstrated to the satisfaction and practical benefit of the wider Church.

This places the leaders of “small” churches within a serious directional dilemma. If they are not growing rapidly in membership, are they leading failed churches, and should they now focus on institutional growth in order to be considered successful?

A proliferation of predominantly North American Church Growth literature that has flooded the RSA in the last decade has been read by 86% of church leaders surveyed, but significantly more confusion and scepticism has resulted than meaningful congregational development.

4.3 THE GOAL OF THIS STUDY

This dissertation is a positivistic, scientific endeavour to present development theories and advocate a universal body of management, leadership, organisational and behavioural knowledge to the field of ecclesiological organisation and stewardship. These management methods are not only well researched, but their application and results are also more universally organised as a comprehensive body of knowledge than can be claimed for the field of contemporary Church Growth theories.

It is the principal thesis of this study that accomplishment of purpose in community is a more significant measure of church success than just numerical growth. The argument here is about *corporate effectiveness* rather than any measurable return on investment or resources applied over a prescribed period of time. This requires that the *Missio Deo*, the true mission of congregations be discerned.

This dissertation concludes that churches with a teleo-strategic, vision based, future resident purpose are more effective and dynamic than churches with an aetio-strategic type, purpose, more especially if their mission is defined as their specific role in the upliftment and transformation of their community. Inasmuch it is being argued that strategic thinking and a scientific approach are relevant to the domain of ecclesiological stewardship, it must be argued equally as strongly that the end of these methods are not the same, which brings the question of purpose and its process of determination into sharp relief. This dissertation is not postulating that the body of knowledge on evangelism developed worldwide by the Church, or the Biblical foundation of evangelistic approaches, be replaced with strategic marketing and management theories.

4.4 DEFINING THE RESEARCH POPULATION

Simply defined, the frame used by this study is the mailing lists of the following five groups of churches that finally agreed to participate:

- ☐ The Uniting Methodist Church of South Africa.
- ☐ The Uniting Presbyterian Church in Southern Africa.
- ☐ The Apostolic Faith Mission Churches in South Africa.

- The Full Gospel Churches of South Africa.
- A selection of Pentecostal and Charismatic churches.

Based on the analysis by Hendriks and Erasmus (2002) of the 1996 Census data, the frame from which the study’s sample was drawn represents 29% of all Christians in South Africa. This excludes the African Independent Churches, who were not part of the study.

4.5 OVERVIEW OF THE STUDY’S RESEARCH DOMAINS

The different paradigms forming the setting of the study and the relationship into which they have been brought, can be best be illustrated as modelled in Figure 5.1. This is a rather simplistic depiction, but nevertheless serves to convey some idea of the ontological bases that the research has been required to cover.

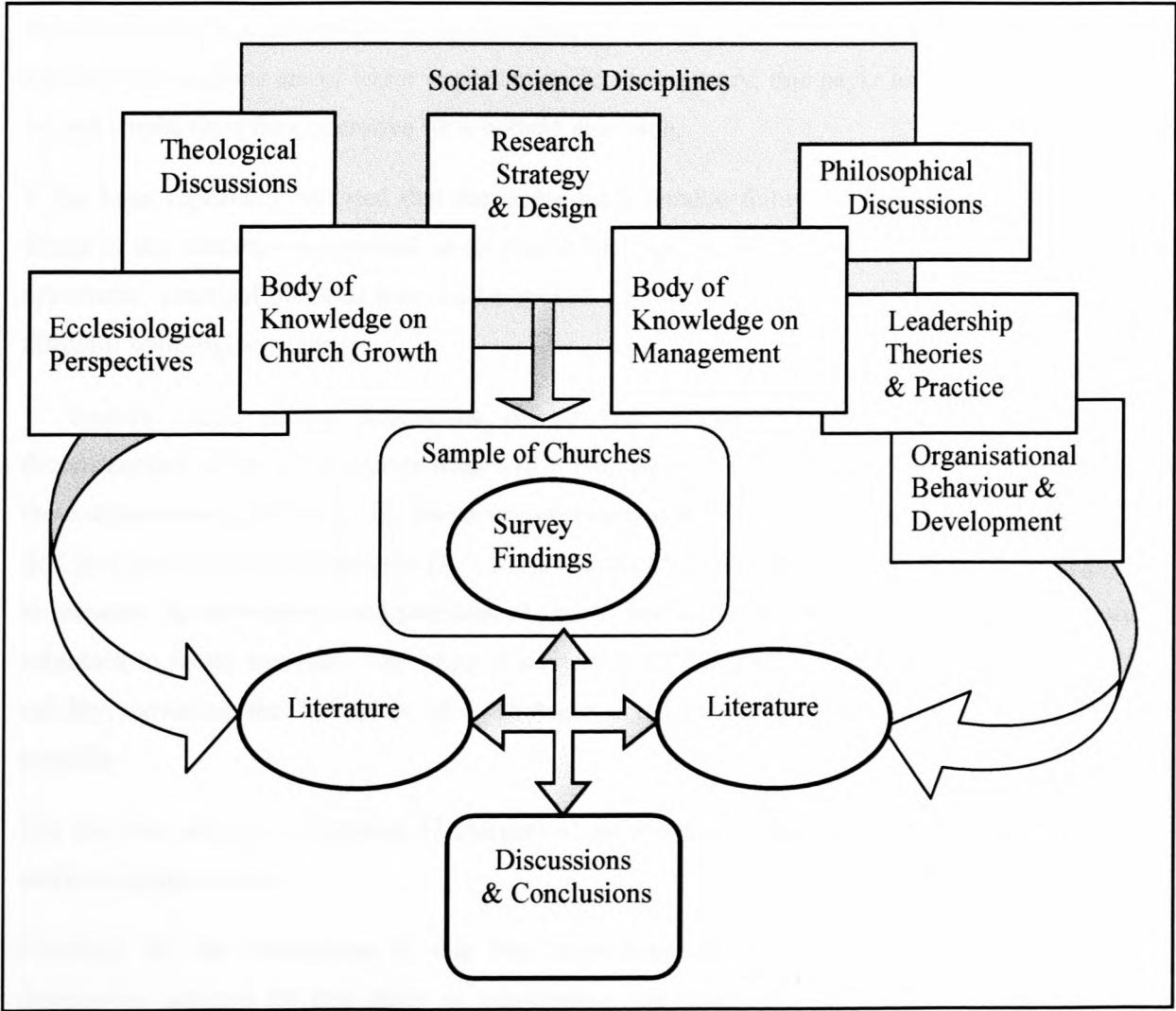


Figure 4.1: Social Domains from which the Research Findings have been Gathered

Any attempt to research, analyse and then synthesise bodies of knowledge within different fields of social science for which the idea of strategic thinking is held to be one that is common to all, must apply some degree of arbitrage on which of its constituents to cover if the study is to remain compellingly crisp.

This naturally introduces the risk of attracting criticism from proponents of specialised elements of strategy formulation and implementation who might contest that the very aspects omitted on managing “strategically,” are definitive components, and therefore detract from the value of the study.

It must be qualified therefore, that the main dimensions selected for the purpose of demonstrating this dissertation’s argument about the universality of a strategic approach, in no way implies that non-included aspects are of lesser importance. To the contrary, this paper has consistently referred to, and emphasised the imperative for a holistic approach.

It has been repeatedly asserted that the single most notable failure of Church Growth Theory as found in the literature researched, is its intellectual rigidity, disjunct methodology, and dearth of systematic, practical methods that can be applied universally by congregations, even within vastly different sociological contexts.

In Section 3.3.2, seven dimensions of strategic management were abstracted from the deconstruction of the propositions from which the research hypotheses were developed. Based on these dimensions, a hierarchy for the survey questionnaire was arranged as set out in Table 3.3. The first five parts of the questionnaire (A – E), presented 88 closed questions on strategic management to measure the orientations and practices of church leaders in a manner that could be successfully subjected to factor analysis. The range of items was so designed to ensure a high level of content validity, covering the indicators of a strategic management approach as comprehensively as possible.

The last two parts (F – G) posed 37 categorical questions for the gathering of actual performance and demographic data.

Headings for the discussions in this Part have been specifically selected around the seven dimensions adopted by this study as constituting the essentials of strategic management, and therefore the elements of a holistic approach to the development and effectiveness of local churches.

These dimensions are presented again in Table 4.1.

Table 4.1: Dimensions of Strategic Management Measured by the Study

1.	Purpose. Mission statement, vision statement, situational context, function and role, congregation and community needs, leadership focus.
2.	Form. Configuration, structure, responsibilities, processes, formality and visibility.
3.	Planning. Process, documentation, holistic, structured, facilitated, participation, purpose directed, and communication.
4.	Leadership. Vision, responsibility, style, processes, authority, delegation, teamwork and inclusiveness.
5.	Implementation. Purposeful, deliberate, structured, systematic, measured, to a documented plan, led from the top, inclusiveness, co-ordinated, integrated.
6.	Measurement. Against predetermined objectives, objectively, frequently, communication, methodically.
7.	Success. Effectiveness, results, desired outcomes, plan accomplishment, indicators, interim objectives, milestones and degree of progress achieved.

It should also be qualified that the selection of theories recommended within each aspect of management is in no way purported to be exhaustive. These selected excerpts from the body of knowledge on scientific management and organisation development are however, certainly presented as definitive for the purpose of this study's submission that they will contribute substantially to the success of congregations. There still remains a great deal of room for further literature research towards compiling a comprehensive body of knowledge for church leaders and consultants to appropriate as they lead and assist congregations at becoming purposefully effective.

4.7 PRÉCIS OF THE LITERATURE STUDIED

4.7.1 Background

A considerable body of knowledge has been built up on Church Growth by the Christian community, and this study comprehensively demonstrates how disturbingly short it falls of the goal to provide adequate, valid explanations about the intrinsic organisational realities experienced by congregations as they grow. By failing to acknowledge the existence of managerial and psychological dynamics underlying many church difficulties, they fail to present effective practical solutions needed by their leaders to solve them. Their members and leaders do not have "the capacity to act effectively." The knowledge on Church Growth phenomena is largely built on case study material involving qualitative data about a single or a limited set of cases of church development, and rarely draws from the accepted body of organisational development and strategic management knowledge created through scientific research under educational institutions.

Review of the work of researchers in Church Growth literature was guided singularly by the search for, and appraisal of the usefulness of *practical methods* they affirm for successful and sustainable local church development. The absence of social sciences knowledge strongly permeates the literature reviewed, whether by lack of knowledge, or the contention, on Biblical grounds, for churches to remain untainted by secular sciences. The study draws attention to overt predispositions towards scientific management and also presents counterpoints raised by eminent theologians against a “*citadel*,” “*fortress*” and “*ghetto*” mentality among especially Pentecostal and Charismatic Christians.

An important distinction is made between the social phenomenon of religious revival, particularly the unprecedented growth of the evangelical movement since the beginning of the twentieth century, and the institutional growth of local churches that proliferated in the wake of this phenomenon.

The methodological distinction between the evangelisation of whole communities and the growth of local churches is however not that easily perceived, let alone understood by evangelicals. A study by Kenneth Stracham on the three most rapidly growing movements in Latin America, the Communists, the Jehovah Witnesses and the Pentecostals, led him to the conclusion “*that a basic defect of crusade evangelism was the excessive emphasis on the ministry of the evangelist and not enough on the mobilisation of believers in the existing churches for continuous evangelism*” (Wagner, 1989: 139). Even the model subsequently developed by Stracham which later became known as “Saturation Evangelism,” was found not to be increasing the rate of growth of local churches. Research done by Peters (1970: 74) on evangelism in Costa Rica, Guatemala, Bolivia, and Venezuela, after years of intense saturation evangelism found “*that a comparable rise in figures cannot be shown in church membership.*”

The coverage of Church Growth research has generally been on both experiences, but the focus of this study is primarily on the development of *local congregations*.

4.7.2 Précis on Purpose, Mission, and Vision

The primacy of vision is paramount to the process of human endeavour as Scripture so vividly proclaims; “*Where there is no vision, the people perish*” [Proverbs 29: 18 (KJV)].

This truth has prevailed throughout history, and modern research into leadership and strategy, whether defined as strategic intent or foresight, has simply continued to uphold its veracity. Yet few organisations have vision statements that explicitly describe a better future.

Erroneous interchangeability of the descriptions - vision, purpose and mission is prevalent, as discussed under Section 2.5.1.

Vision and mission formulation for churches cannot be seen as mere techniques that, once understood, can be applied by leaders who through consensus will determine what their purpose is. Both must be discerned by prayer, deep thoughtfulness and reflection over what the gifting of their

church is, and the issues of their community are, in order to bring about a strategic “fit” of the church and its calling. Once this calling has been identified and the role of the church established, the techniques for translating their discernment into distinct vision and mission statements can be applied.

In contemporary postmodern society where institutions exist and are held accountable on the basis of their ability to perform their specific function well, to the benefit of the greater community – the role and value; even the very relevance of the church is increasingly coming under scrutiny. The Church Growth writers studied state unequivocally that the purpose of the church is to be church, and strategy is about how better to be church. The standard is invariably about numbers, whether members or disciples, and the measure of success is size. The question, to what responsible social purpose these regenerated converts must be applied, is not addressed by the Growth literature.

The literature research intensely explored the role of declared mission and formulated strategy in the process of developing church models, but could find no association between these three ideas within ecclesiological writings. The emphasis on one, over any other ecclesiological models of the purposes of Church constitutes some of the most fundamental divisions between not only traditional denominations, but also the spectrum of modern independent Charismatic communities. The assertions made for acceptance of these competing models are invariably based on Biblical exegesis and argument. Whatever the methodologies by which this field of Church Growth knowledge has been built up, and the degree to which its works conform to the criteria of acceptable social science research, it is predominantly based on the notion that *church success is equated with size of congregation*. Successful churches are those growing numerically and therefore those not doing so, are not successful. The very title given to this generic field of writing conveys this point quite unequivocally.

This dissertation contends that the body of knowledge on Church Growth offers little by way of scientific management methods for organising the work of congregations, discerning and accomplishing purpose, addressing the needs of communities, fulfilling its members, managing growth, and maintaining systems that promote and ensure good corporate governance.

4.7.3 Précis on the Form of the Local Congregation: Organism or Organisation?

This study examined the validity of the idea of “organism,” so frequently postulated by Pentecostal Christian leaders to explain the phenomena of church (Burgess and McGee, 1988: 212) and more widely so since the emergence of small groups and “cells” as an alternative to “institutional.” church life. The idea reflects the desire to be amorphous and spontaneous, “spirit led,” “church without walls,” “mystical communion,” “living stones” and “the people of God,” which is understood by many as the *antithesis* of institution. The research findings however, reveal that the majority of church leaders support the view that their congregants and the community should predominantly see the church as a purposefully developed organisation.

4.7.4 Précis on Organisational Development

In Section 2.5.4 on the literature research, 22 attributes of an organisation were extracted from the extensive empirical studies undertaken on these distinct organisational dimensions by many researchers over five decades. The question of whether a church is more analogous to an organism than an organisation was explored, and doubt was expressed that use of this term by church leaders is based on a true understanding of the properties of organisms as defined by natural science. The concept of a local church being an organism and therefore unsuited for organisational development methods is a subjective interpretation, and not scientifically derived.

Allowing for cultural and context variations, the method, theories, practices and models scientifically developed for improving organisational effectiveness can therefore be considered as being equally applicable to churches.

4.7.5 Précis on Planning and Strategy Formulation

While revealing some key elements about the imperative for and process of formulating strategy for a local church, the Church Growth literature does not sufficiently address the concern of church leaders that by formulating strategies and preparing a detailed plan of implementation, man is not only determining the direction of a church, but taking over the helm to steer it into the future.

Given the mixture of theological discomfort with the idea of determining strategy within the community of believers, who by faith, place absolute reliance on the leading of the Holy Spirit, and the dearth of planning skills generally, *realised strategies* tend to *emerge* (Mintzberg, 1987: 13-14) as a pattern of decisions, actions and behaviour over time, rather than through any structured, formal planning processes.

Strategy identified either as pattern of action, needs-based positioning, or collective-mind perspective, and not necessarily as an imperative for gaining sustainable competitive advantage, can be more closely related to strategic thinking in churches.

Wagner (1996: 57-71) states that more than 70% of the world's unreached people can be reached only through "*cross-cultural evangelism*." The principle of targeting specific people in a distinct way with a differentiated offer that purposefully allows for the mosaic of human diversity, preferences and cultures in society, is analogous to the application of competitive strategy in the economic marketplace.

The first outcome and crucial importance of strategy formulation must be the development of matching and appropriate organisational capability, or the crafting of strategic architecture (Hamel and Prahalad, 1996: 117-138).

If the paramount societal goal of a church is to change the community through its functions of evangelism, conversion and discipleship, then its key strategy must be to so coherently organise itself and its resources to most effectively reach the unchurched people within its community.

4.7.6 Précis on Implementation and Management of Strategy

The method of managing transformational change this dissertation proposes, involves the integration of all the *key success factors* for both pre-implementation and implementation stages of change into an overall plan. Given that the change required is of a *People, System, Organisational type* (Turner, 1993) that will bring about major operational re-alignment with new strategic objectives, such complex, second-order change can best be implemented through a ***Project Based Management*** approach.

If each area of work that emanates from a structured and rigorous strategic analysis of the church's situation is treated as a discrete "package" that requires its own unique resources, methods, knowledge and success factors, and can only be accomplished over time, it should be defined as a project in its own right.

When all the projects have been identified, some actions will remain and these will inevitably be single activities or a combination of activities that are not complex enough to be labelled as "projects," and are better described as actions, or action plans.

What fundamentally differentiates projects from routine management or operations is that the work undertaken is *unique*, the organisation of management processes is *novel*, and the objectives are *unitary* – they are achieved once on a certain day.

After the objectives of projects have been achieved, the project team disbands and continues with routine organisational work. It is imperative therefore that the work of a project is carefully evaluated before project closedown.

Cleland and King, (1983) define project management as "*The application of the systems approach to the management of technologically complex tasks or projects whose objectives are explicitly stated in terms of time, cost and performance parameters.*" They add, "*It is the planning, organising, directing, and controlling of organisational resources for a relatively short term objective that has been established to complete specific goals and objectives.*"

Brunes (1983) confirms that any unique, unfamiliar type of management undertaking that requires interdisciplinary efforts will likely be best carried out by an ad hoc team under the direction of a project leader. He states that project teams are successfully used for the development and implementation of long-range strategies in corporations. Project techniques are extremely efficient in that "*the charter of a project team is well defined and its purpose is to go out of business*" – by completing the mandate. (Bennet and Hughes, 1983) Cleland and King (1983) propose the use of intensive planning workshops to create a cohesive team that will significantly increase the probability of project success. They maintain that such a workshop can transform a group of individuals of different backgrounds, experiences, and personalities into a homogenous working team.

For congregations, this would require the participation of the various teams in separate such

planning workshops in order to utilise the specific giftings and interests of members. This will include the visitation and follow-up team, evangelism team, music and worship team, discipling and teaching team, cell leaders and the executive to manage finance and administration.

4.7.7 Précis on the Role of Leadership

Christian literature has its own proponents of leadership theory, and as found with the Church Growth literature reviewed, it has developed a body of knowledge largely in isolation from the world's endeavours to understand and explain the social phenomena of leadership. The contributions made by the distinct fields of enquiry such as political science, psychology, social psychology, organisational psychology, management science, and organisational behaviour have noticeably been ignored by the faith community writers. The literature places greater emphasis on leadership as a distinct set of *individual* variables led foremost by vision, charisma, Godly character, personal piety and spiritual maturity, with little if any reference to the role of situational factors, group variables and the leader's cognitive, emotional and process skills. The possible psychological explanations for leader/group interactions and group dynamics are found to be anathematic to some Church Growth writers.

Theologically bound expositions on leadership roles and styles further hinder the practical expression of the church. *'The autonomy of the local church is rooted in the fact that a local church is the church,'* explains Stagg (1962: 192). "Autonomy," he cautions, "is not a New Testament word, and it is not a choice one. Autonomy means self-rule. The New Testament idea is that of theocracy, the rule of God or the Lordship of Christ. Local churches are 'autonomous' in the sense that each, being a whole, may function as the whole. But actually a true church is a theocracy; it is the church when it is a fellowship of persons brought together under the kingship of God in Christ."

This Deistic relationship is patent and hardly needs raising, however, the collaboration challenge of leading voluntary associations of people who are actually required to do the work of the church, and how the leader/follower relationships are to be played out in the process is again merely Biblically expounded. *"Neither a majority nor unanimity necessarily reflects the will of God. A group of individuals is not the church simply because a majority has its way. Democracy means the rule of the people. In the church the rule does not belong to the majority; it belongs to the Lord Christ"* (Ibid: 193). It is a simple step, therefore, to project the concept of 'rulership' into the concept of congregational 'leadership' by theological exegeses, and to conclude that the power of Christ to absolutely rule is conferred upon His 'chosen' leader of the church. The nuances between the *rulership* of Christ and the *stewardship* of the congregational leader become blurred in an environment of high spiritual fervour and leads invariably to the *rulership* of the pastor. Hull (1993: 121) states, *"Because accountability is needed, final authority should rest with a group rather than with a single individual,"* and then postulates that this final authority should rest in the congregation and delegated authority in the leaders. He concludes however, that many churches are autocratic and controlling while claiming to be open environments where people have the last word.

“In truth”, he says, “The environment is restrictive and smothering”.

The popular Christian perspective that the pivotal forces and determinants of leadership effectiveness all reside within the leader dimension is a serious constraint to developing effective church leaders. Whilst leadership actions and behaviours do occur as a result of the choices leaders ultimately make, it is arguable whether their choices are shaped more by their own belief systems, confidence, integrity and competence than by extrinsic factors surrounding problems and issues.

The research by Collins and Porras (2000) on the most successful Fortune 500 companies, and Chait, Holland and Taylor (1993), (1996) on governing boards of trustees have hugely deconstructed the myth of the single *“hero”* leader. Peter Senge (1999: 10-11) confirms it quite emphatically, *“In effect, the myth of the hero-leader creates a reinforcing vicious spiral of dramatic changes imposed from the top, and diminished leadership capacity in the organisation, leading eventually to new crisis and more heroic leaders. Worshipping the cult of the hero leader is a surefire way to maintain change averse institutions.”*

The real tragedy however, is that church leaders have no prescribed access to scientific leadership literature through Bible colleges and Seminaries, and many thousands emerge to lead congregations in a postmodern world without any foundational knowledge on contemporary leadership thinking or practice.

4.7.8 Précis on Managing Complex Change

Change is never undertaken for the sake of change itself, and the pressures for change usually come from strong dynamics and forces within the organisation, and its external environment.

If any single construct can be formed that best embodies the difficulty churches are undergoing, it must surely be that of managing change programmes. The assertion that congregations which have successfully managed complex transition, found new purpose and identity, and are experiencing regeneration, numerical growth and greater community impact, *“Have lost their Reformation heritage”* because their approach is eclectic and includes business and psychological theories (Johnson and Fowler White, 2001), is a theological argument that must be addressed theologically by other studies.

Managing strategic change is about self-management of a complex organisational system of interrelated sub-systems through periods of intense transition brought about by continuous changes in a greater system of which it is an integral part. In this dissertation, the theories of Lewin, (1947) Schein, (1992) Carnall, (1995) and Kotter, (1996) on managing the human and cultural elements of organisations are integrated with the technical aspects of managing strategic change through *project management* to present a holistic and systematic methodology for congregational change. This approach is illustrated in Figure 2.28.

In the absence of effective practical methods and approaches that can address the diversity of challenges presented with managing complex, *“techno-structural and socio cultural levels”* of

change, (Goodstein and Warner, 1991) or the “*Profound change*” of Senge, Kleiner, Robberts, Ross, Roth and Smith (1999) many interventions attempted by church leaders are either abandoned, or lead to failure as hindrances and political behaviours become insurmountable.

Spiritual exhortations, and accusations of unfaithfulness and divisiveness eventually take their toll and members make painful decisions to avoid continuous conflict and discomfort by withdrawing.

Discovering and presenting the facts about a congregation’s directional dilemma, role ambiguity and resource disparities will in itself not create sufficient urgency and motivation to initiate an irreversible volition for change. Reflecting on the difficulty of organisations to undergo full corporate transformation, Schein (2002) explains that if the anxiety to “unlearn” what is already known and to learn new methods and ways of doing things - what he calls “learning anxiety” is not greater than the “anxiety to survive,” organisational learning necessary for change to happen, will not be possible.

Resistance to change according to Kegan and Laskow Lahey (2001), also does not necessarily reflect opposition, nor is it merely a result of inertia. They explain that even as people hold a sincere commitment to change, they are “*unwittingly applying productive energy toward a hidden competing commitment.*” The resulting dynamic equilibrium stalls the effort in what appears to be resistance, but is in fact a kind of “*personal immunity to change.*”

4.8 SUMMARY OF CONCLUSIONS AND RECOMMENDATIONS

4.8.1 Findings and Conclusions on the Mission of Local Churches

1. It was demonstrated through the acceptance of the alternative H_1 that a range of success indicators is significantly more important to leaders of local churches than a single indicator. Numerical growth is therefore but one, and not the definitive one, of a range of measures that are preferred by churches to assess the development of their congregation against defined objectives.
2. Numerical growth as a definitive measure is ranked 7th by the South African church leaders as a 1st choice indicator in this study. In Table 3.22 the rank order of preferred measures are set out, from which it is evident that individual spiritual growth, purpose fulfilment and community transformation envisioned by a local church takes precedence over the “bottom line” of growth in membership.
3. In accepting the alternative H_2 that churches viewing mission as their role in community achieve significantly more successful interventions than churches that do not, this study concludes that effective churches purposefully undertake development with their community in mind.
4. The survey revealed that 85% of church leaders agreed that a mission should describe the role/function that a local church should play in its community.

5. 90% of church leaders agreed that the church's mission should be the core focus of its growth/ development plan.
6. 92% of respondents affirmed that the role of the church is to contribute to the overall well-being and upliftment of society at large and not just create converts.
7. 74% of church leaders agreed that a church's mission should largely be determined by its situational context.
8. 71% of churches agreed that a church mission must be unique to every local church.

4.8.1.2 Recommended Management Knowledge on Mission

1. As a tool to assist with the formulating of a clear and distinctive mission statement, the three dimensional approach of Abell and Hammond (1979) is proposed as a practical way of setting a distinctive local church mission statement:
 - Identify the community (customer) group dimension, or **who** is being served.
 - Describe the social (customer) function dimension, or **what social need** is being met.
 - Describe the offering (technological dimension), or **how** customer functions are being satisfied.
2. The Threefold Primary Purpose for community renewal of a Local Church and Primary Processes model developed by Roux (1999) presents the purpose of any congregation as something beyond merely creating converts, and for the upliftment and greater good of their community. This strategic approach merges the acceptance of the primary function of a church with the management concept of a Porter's industry value chain and organisational primary processes. It also harmonises with Drucker's single purpose, human change institutions, each producing very specific value for the benefit of their society

4.8.2 Findings and Conclusions on the Role of Vision

1. From the research on Church Growth literature, it is revealed that a considerable amount of confusion exists on the definition, value and role of vision for a local congregation among church leaders. A notable exception is the absolute clarity of Malphurs' (1997) treatment of the distinction between mission and vision.
2. The high agreement index of 92% on the statement presented to the sample that vision is a description of a future state or condition, and 85% for the statement that mission is a description of the role that a church must play in the upliftment of its community, provides substantial practical significance for their treatment as *distinct* strategic concepts.
3. This high support for the distinction between mission and vision only emerged after a number of statements on their meaning had been presented to the sample. Initially only 61% of the respondents *disagreed* with the statement that mission and vision were the same thing. It is this study's conclusion that learning occurred on the meaning of these constructs

during the completion of the questionnaire. That almost 40% of respondents were not cognitively clear on the question, emphasises the negative implication of overlooking this primary conceptual building block for church development strategies by Church Growth theorists.

4. Vision is the fundamental component of this dissertation's thesis that strategic thinking churches experience greater growth in externally focused areas such as evangelism and church planting than those that do not. The test for the acceptance of the alternative H₃ applied Factor 5, *a strategic approach*, which loaded with 5 items. One of which was D15, which states that it is essential to have a vision statement and the strength of association (or factor loading) of this variable with the construct of a strategic approach is 0.81. This indicates a strong correlation of vision with strategic management.

4.8.2.1 Recommended Management Knowledge on Mission, Vision and Purpose

1. The distinct differences between purpose, vision and mission as so compellingly defined and explicated by Malphurs must be understood and applied in association with Kotter and Schein's expositions on the role and value of leadership vision.
2. Collins and Porras' findings on the role of vision and mission in their study the world's greatest corporations, which so lucidly confirms that an organisation's purpose is its reason for existence beyond making money. This information will encourage the church community and do much to diminish the distrust held by church leaders of business motives and management methods.
3. Conger and Kanungo's theories on charismatic leadership and the role of vision in creating a picture of a better future that will enable congregations to accept the need for proposed change.
4. Bass and Avolio's development of vision driven, transformational leadership from charismaticlike leadership that can provide processes and methods in addition to willingness to accomplish mission.

The statements by Malphurs and Hull that the mission of any local church is from God and must be prayerfully discerned and not determined by any single individual is of great importance to independent churches and mature churches wanting to plant new churches. A local church cannot be franchised, and each new planting must discern its unique purpose. The study has established that churches supporting the idea that their mission is their role in community upliftment achieve significantly more successful development interventions than those that do not. Church Growth advocates should look beyond the Biblical injunction to create and disciple converts, and recognise that congregations must be helped to organise their leadership, ministries, processes and resources in a coherent manner that facilitates the accomplishment of discerned strategic mission in society.

4.8.3 Findings and Conclusions on the Form of Local Churches

1. The survey has established that a substantial majority of church leaders want their local church to be seen and experienced as a purposefully developed organisation by their communities and their congregations, rather than as informal affiliations of people with only a shared faith in common.
2. The argument of Church Growth writers and theorists that institutionalisation is a man-made and therefore unimportant expression of church life, is not borne out by this study, and it is clear that it does not have any significant support among the leaders of South African churches surveyed. The index of agreement (composite of agree and totally agree responses) and index of disagreement (composite of disagree and totally disagree responses) for each form is set out in Table 4.2.

Table 4.2: Agreement and Disagreement Indexes for Forms of the Church

	The local church is a purposefully developed organisation	The local church is an informal affiliation of believers
Index of agreement	78%	14%
Index of disagreement	9%	70%
Not sure	13%	16%

3. Further analysis of the 14% of leaders who supported the idea of a congregation being an informal affiliation reveals that only 62% of these (representing 9% of the sample) indicate that it should be an informal affiliation *exclusively*. The other 38% (representing 5% of the sample) support the idea that it is *both* an informal affiliation and a purposefully developed organisation. In effect, within a significance level of 95% only 9% of church leaders do not support the idea of a church being a purposefully developed organisation. Comparison of the ratio of these respondents to the split of groups surveyed is given in Table 4.3.

Table 4.3: Analysis of Church Groups Within the Disagreement Responses

	Proportion of each group in the disagreement block	Percentage of each group in the sample	Proportion of respondents from each group
Independ	14%	15.2%	8%
AFM	19%	27%	6%
FGC	14%	13%	10%
MCSA	48%	35%	12%
Presb.	5%	9.8%	5%

4.8.3.1 Recommended Management Knowledge on Organisational Development

1. By accepting the alternative hypotheses H_4 and H_5 that a structured, management process and holistic method of planning for development of the organisational dimension of local churches is more effective, a considerable body of social knowledge on the growth, design and structuring of organisations can be advocated. Leaders of local congregations need to understand that the theories and dynamics of organisational behaviour and development are as valid and relevant as the knowledge of other sciences that affect their daily living by providing political and social order and structure, judicial systems, law enforcement, medicine, hospitalisation, education, food, shelter, heat, energy, travel, communications, employment and economics. The notion that such knowledge is cursed and irrelevant must be rejected to the degree that the respondents rejected the idea that management practice is Biblically inappropriate.
2. The principle that an effective organisational system is better determined by strategic alignment with mission is as relevant to churches. Effective organisation will serve and not undermine or spiritually compromise a church's mission. The desire to create an effective church organisational system by a process of Biblical exegesis, for which the measure of suitability inevitably remains one of individual interpretation, can only serve to keep congregations locked in dissent and conflict over ineffectualness. The following set of theories is recommended as methods for coherently structuring churches and creating the capacity to work together towards mission accomplishment: They are not exhaustive, but merely a sound selection of authoritative models, theory and practice to demonstrate their value to church development.
3. The processes, methods and models of environmental analysis, deliberation and formulation of strategy offered by Thompson and Strickland, Hamel and Prahalad, Johnson and Scholes, Porter, Mintzberg, and Abell and Hammond provide excellent methods. These set out step by step guidelines for all the stages of strategic analysis of organisations, their environments, competencies, resources and the key factors that will impact the success of their endeavours. The central idea is that organisation is shaped by mission and environment as an open system would be.
4. Mintzberg's theories on the structuring of organisations and mechanisms of co-ordination have a particular relevance to churches, and explain how people interact and manage as their organisations grow in complexity and size. The stages of management crisis and evolutionary challenges identified by Adizes, Greiner, and Mintzberg that must be successfully addressed as organisations grow are of great importance to local churches. Not only do they offer plausible explanations for conflict, they provide deeper understanding of how inappropriately or under-designed organisational elements can create conflict and competition in organisations.

5. The three tier organisational development model of individual, group, and organisational systems developed by Robbins, applied in conjunction with the systems models of Peters and Waterman, and Mintzberg. This knowledge will help church leaders to understand the different elements that comprise organisations, how they interconnect and respond to interventions.
6. The organisational behaviour theories of Argyris, Bion, Gabriel et al. and Kets De Vries introduce deeper psychological explanations that underlie the behaviours and effectiveness of individuals and groups in organisations. Church leaders can benefit enormously from the psychological analysis of human behaviour in groups and crowds, in that the illusions of passionate commitment and bonding demonstrated by many congregations can be understood when they so frequently dissolve in the face of responsibility and accountability.
7. Lack of congregational involvement was reported as the most serious overall growth constraint experienced by churches that participated in the study which suggests a role for Pasmore and Fagan's OD paradigm that *"values human and organizational growth, collaborative and participative processes, and a spirit of enquiry."*

4.8.4. Findings and Conclusions on a Holistic Development Approach

1. By accepting the alternative H₆, that a holistic, systemic approach will ensure successful development better than other approaches, this study has demonstrated that congregations must not only be viewed as organisations, but that systematic organisational development is imperative for successful outcomes. This aspect cannot be overlooked or downplayed. Spiritual formation and human change are the primary functions of, and therefore the drivers of church dynamics that lead to accomplishment of mission, but the failure to accept organisation holistically as integral to that dynamic will constrain and not facilitate effectiveness.
2. The study found that 78% of church leaders wanted their churches to be seen as purposefully developed organisations rather than as informal affiliations of people with only a shared faith in common.
3. 90% of the leaders surveyed agreed that in order to be successful, a church development plan must follow a **holistic approach** (addressing all aspects of the church in a systematic way). Only 3% disagreed with this approach. By definition, the concept of **holism** must include all aspects of organisation, including those elements that fall under the scope of general revelation knowledge and secular pragmatism. As much as the Church Growth methods may be guised in the form of meaningful and instructive diagrams, language, models, graphs, and "step by step guidelines," they fail to truly inform and thereby create "the capacity to act effectively," because so much of the whole system of reality is excluded in their development theories.

4.8.4.1 Recommended Management Knowledge on a Holistic Development Approach

1. The McKinsey 7S model for an integrated alignment of all dimensions of an organisation with its mission and strategy as propounded by Peters and Waterman and adapted in this dissertation for churches.
2. Hamel and Prahalad's approach to organisational development as designing strategic architecture, and Johnson and Scholes' theory of organisation design and structure being appropriate for context. These approaches would significantly shift the emphasis on and criteria for effective organisation away from the debate around exegeting valid Biblical foundations, to decisions on purpose fitness. The paradigm shift required to do this would be an acceptance that to deliver Christ's injunction is more important than individual beliefs, interpretations and theological conceptions.
3. In order to develop appropriate, purpose accomplishing organisation in the case of Dulles' theological exposition on five historical models of the church, the basic question which expression or combination of expressions would best accomplish a given congregation's discerned and declared mission at a given time in history and social context can be advanced as a solution.

The reality that for decades the current generation of church leaders have been isolated from the growth in collective understanding and knowledge on organisational development and the dynamics of group and individual effectiveness based on empirical research, is the first truth to be acknowledged. Congregational leaders have on the other hand acutely developed tacit knowledge on spiritual explanations for human behaviours and deep compassion for human plight that is not part of the scope of normal organisational behaviour studies. These positions are not necessarily antithetically opposed or mutually exclusive, and the burden of proof must fall on whichever community that denies or neglects the truth in other reasonable explanations of reality. This study has respected the onus on it to present proof of alternative scientific explanations for human endeavours to the church community, but to quote Einstein, *"Problems cannot be solved with the same mindset that created them."* It remains for Christian leaders to *"Be transformed by the renewal of their minds."*

4.8.5 Findings and Conclusions on Planning and Strategy Formulation

1. The purported widely affirmed Pentecostal belief that administration, and therefore most certainly the pragmatic approach of purposeful strategy formulation, effective organisation development, and focused, differentiated, target evangelism leaves little room for the Holy Spirit to lead the church, is not supported among the leaders surveyed. The reason must simply be the logic that if there is no evidence of spiritual power in a well-organised church, it is more indicative of spiritual paucity, Wagner's *"Hypopneumia,"* a subnormal level of the presence and power of the Holy Spirit.

2. This condition is cured by restoring or receiving more of the presence of the Holy Spirit, a spiritual response, and not by deliberate underdevelopment, or incrementally dispensing with degrees of organisation, systems, planning and management.
3. Given this combination of theological, ideological and competence problems hindering Church Growth planning, the most likely method of successfully formulating strategy for any church is through a facilitated process by an external consultant. This naturally introduces new problems, as unlike for business corporations where a deep understanding of the theological school, ecclesiastic tradition, spiritual values, and ideological dimensions of the organisation is not a critical prerequisite for a consultant. In church planning this is an imperative. Not only would the consultant have to be a mature Christian, he will need to have considerable experience with church cultures, processes, management, systems, and administration.
4. The idea of an external facilitator received mixed response from respondents, with 29% disagreeing, 25% uncertain and 46% in favour. The qualification, however, that a facilitator, whether external or a member of the congregation, have a good understanding of church issues, was endorsed by 89% of the church leaders. Although the business processes of analysing the external environment, performing an internal audit and identifying core competence and target markets is recommended as a strategic planning methodology for a church, the hierarchy of strategic directions, generic strategies and positioning choices and decisions is distinctly different.
6. In accepting the alternative H_3 , the study has revealed that strategic thinking churches are significantly more successful at growing in externally focused areas such as church planting, evangelism, and community projects.
7. The acceptance of alternative hypotheses H_4 confirmed that churches applying a structured approach based on an explicit, documented plan, achieve more successful development interventions than churches that do not. Corroborated by the almost overwhelming agreement with the idea of a synthesis of best of both church growth and management methods as shown in the accepting of H_5 , this compellingly demonstrates that the methods of the Church Growth Movement lack the structure and processes essential for managing work.
8. 83% of church leaders agreed that it is essential for a local church to have an explicit plan for growth. Only 2% disagreed and 15% were not sure.
9. 79% of leaders agreed that the plan should be prepared by a leadership team, and not a single leader, and be formally documented. 84% opposed the idea that a single leader formulate a development plan.
10. 69% of leaders agreed that a growth plan be developed through a structured process.

11. 56% of leaders agreed that a development plan based on business marketing theories such as segmentation, targeting and positioning, would help significantly to grow a church. 13% disagreed and 31% were not sure.
12. 62% of leaders agreed that to prepare a development plan based on business management methods is not scripturally inappropriate. 15% responded that it was inappropriate and 23% were not sure.
13. 58% of the leaders of large churches with more than 2250 members ascribed the success of churches with large memberships to their having successfully formulated and applied growth/ development plans. Not a single leader disagreed, and the abstention of 42% would indicate that their reasonable view is that it cannot be explained as the only reason for their success.
14. 92% of the larger churches with memberships >1000 supported formal application of management practices without any disagreeing response. 8% were not sure.
15. Only 45% of leaders agreed that a church development plan should be based on Church Growth methods. 32% were not sure and 23% disagreed.
16. 74% of respondents agreed that a church development plan should be based on a **synthesis** of both (Church Growth and business) methods. 18% were not sure and 8% disagreed.

The overwhelming conclusion that must be reached in response to the above findings is that with small exception, the church leaders surveyed recognise the role for and value of scientific social knowledge as an integral competence for the effectiveness of complex modern-day congregational institutions. The illogical arguments presented by the Church Growth theologians and advocates that application of management methods is a dichotomous choice between Biblical and non-Biblical practice is correct only to the degree that it refers to the literature in which the knowledge may presently be found. McIntosh accedes that like the special revelation of Scripture, scientific knowledge has its origin in God and confesses Augustine's maxim that all truth is God's truth. By some contortion of both logic and theology he, however, arbitrates over God's value system and declares the one form of knowledge to be of lesser importance. McIntosh's résumé is impressive and there can be no doubt that as editor of the *Journal of the American Society for Church Growth*, he wields enormous influence in the American church community. With endorsements from Wagner, Rainer, Hunter and other giants in the Pentecostal movement, his words will be taken seriously. As stated throughout this dissertation, these ecclesiological and theological beliefs are part of the cultural milieu in which management and organisational and systems must become understood and assimilated. **They present a far more formidable barrier to church development than mere ignorance.** Ideologies and deeply held convictions are mostly well-organised to resist questioning or challenge by alternative truths, however beneficial they are demonstrated to be.

The following methods of identifying and formulating strategies for local churches are appropriate and best suited for local churches:

1. Mintzberg's explanation that organisations need strategy for direction, identity and co-ordination of effort, presents a sound rationale for the formulation of non-competitive strategy for local churches. Mintzberg's theory of *strategy as a pattern* and *strategy as a position* can be applied as a useful practical diagnostic tool for identifying successful past and present strategies of a church. Leaders that cannot clearly discern or describe their congregation's mission could study the pattern of decisions and actions that have absorbed leadership involvement and church resources as an indicator of Holy Spirit leading. From an analysis of what has preoccupied the congregation over an extended period and where the church now fits in its community some indication of position or desired positioning can be gained.
2. Porter's strategy of *needs-based positioning* must arguably be the most critical determinant in formulating a local church's strategy. Any congregation, wherever it functions, will be surrounded by a sea of needs, afflictions and conditions which it, by virtue of its member's giftings and unique spiritual expression of God's compassion for humankind, more than any other human-change institution, is best equipped to address.
3. Kotler's "*segmentation, targeting and positioning*" marketing strategy for effective evangelism. This approach is endorsed by Warren and well described in "*The Purpose Driven Church*," and although not many respondents who have read his work supported the idea, analysis of the 19 churches that successfully completed full interventions (Annexure 18) reveals that 63% agreed to segmenting and targeting communities while only 11% disagreed.
4. Hamel and Prahalad's "*fit*" concept of finding target markets for an organisation's unique core competences as the correct approach for local churches. The argument for this theory is presented in Section 2, but given that the value of a strategic approach to mission fulfilment has been confirmed by the acceptance of alternative hypotheses H2 and H4, the concept of meeting specific needs of the local community through the gifts and graces given to congregants become more compelling.
5. Positioning for churches be based on Ries and Trout's theory of "*what perceived value you create in the mind of the customer*." The value of this theory to churches is that it correctly begins the process of "redefining" the relevance of each congregation to their community by asking the question, "*What response do we want when the name of our church is mentioned?*"
6. The integrated model for "*Strategic Evangelism for Local Churches*" developed by Roux which brings together in a coherent framework all the elements of a strategic approach to reaching people.

7. The comprehensive “*Strategic Analysis and Choice*” process for strategy formulation and implementation developed by Johnson and Scholes.
8. Church services and offerings be analysed as products and be selected or designed in terms of Porter’s “*needs based*” positioning strategy, Kotler’s “*five levels of a product*” model and differentiated on the basis of Treacy and Wiersema’s four areas for differentiation.
9. The Gronroos service quality model to achieve effective “*internal*,” “*external*” and “*interactive*” marketing communication.

4.8.6 A Systems Model of the Strategic Church

In the résumé of the research problem presented under Section 1.3.6, attention was drawn to the absence of development theories within the Church Growth body of knowledge that acknowledge and accommodate the complex, systemic relationships interconnecting all elements of the church. Admittedly the scope of literature presents in varying degrees, some of the approaches covered in this discussion thusfar, but no integrative model or framework of methodology that holistically addresses the challenges of strategic evangelism and its product and organisational implications has been presented in the literature. Based on the central ideas postulated in this study for more successful church development, through appropriate management theories supported by the seven hypotheses proven, a systems model for church effectiveness can be constructed. This is illustrated in Figures 4.2 and 4.3.

The *teleo-strategic* model, as its denotation suggests, devolves from the basic premise that a future resident, community context related, God-determined mission exists for every congregation. This has to be prayerfully sought and discerned by the leadership and supported by the congregation. It is not about the needs of the congregants or the size of membership. In order to fulfil both the Matthew 28 commission and the strategic mandate given to each local church, unbelievers must first be reached and converted through the proclamation of the Word under the power of God, then brought into committed affiliation through assimilation and an extended process of responsible discipleship.

By performing audits on its internal organisation of skills, processes, gifting, ministries, leadership and physical resources and then on its external environment in a systematic, structured manner, each church can evaluate its capacity to fulfil the mission it is called to pursue. All interventions to increase effectiveness, whether in dimensions of spiritual formation, structure, leadership, ministries, worship, intercession, processes, policies and procedures, are undertaken within the overarching strategic purpose that has been identified for the church. Development work becomes deliberate, coherent, and aligned to this shared purpose. Members do not have to compete for resources or seek favour with the pastor. A natural process of arbitrage occurs as scarce resources are applied to common objectives, without groups having to resort to frustrated aggression, conflict, politicking and gamesmanship.

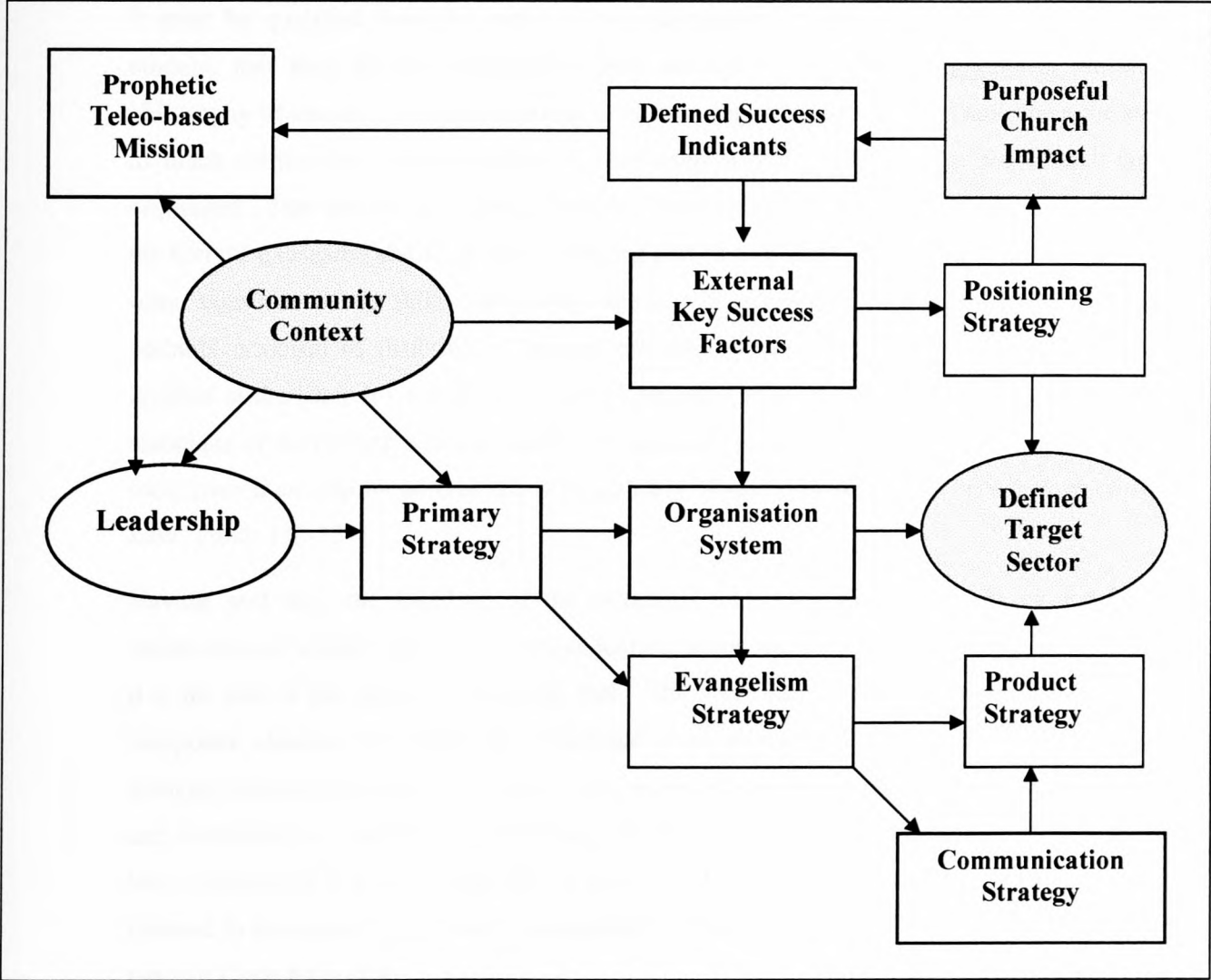


Figure 4.2: Theoretical, Normative Model – The Teleo-Strategic Church

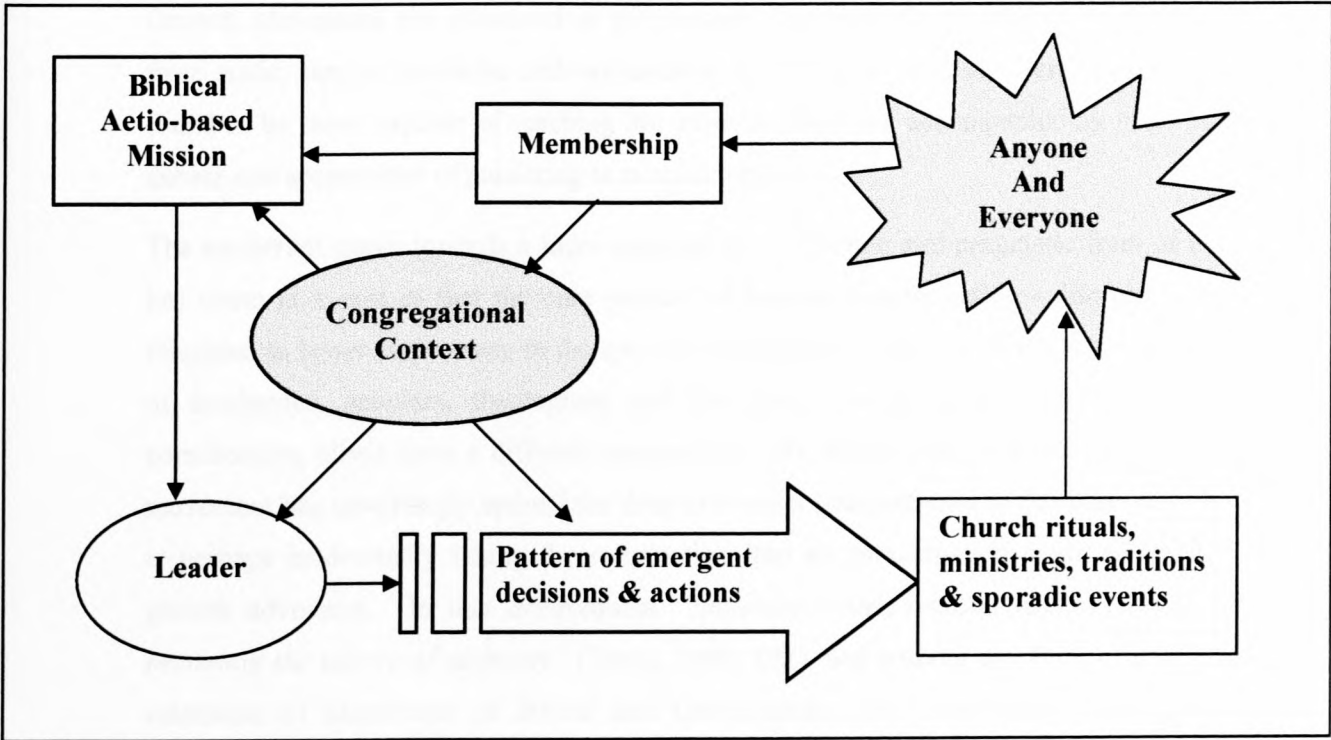


Figure 4.3: Empirical Model – The Aetio-Strategic Church

It must be qualified from the outset of this discussion of the aetio- and teleo-based church models, that they do not constitute a new attempt to present an alternative world-view philosophy of church. These expositions of ecclesiology already exist and have been the subject of much controversy, since the idea of developing a body of knowledge for Church Growth originated. They are no more than a heuristic construction of the findings and conclusions from the literature research and field survey forming part of this study. If they are deemed offensive to some segments of the faith community, this can be accepted, but this dissertation rebuts the possible criticism of fostering a “*managerial and therapeutic revolution*,” such as has been levelled at the Church Growth Movement in general (Johnson and Fowler White, 2001: 5). The technique of developing a simple model to diagrammatically illustrate the systemic character of a local church can hardly be credited with such a profound contribution to “*revelations of a third kind*” (Ibid: 133-157).

Having said this, the labelling of the dynamics and essential components in non-Biblical, organisational terminology is an act of deductive reasoning, for which no apology is made, since it is the aim of the study to do exactly that. The presentation of the relationships between the composite elements to depict the communal work of evangelisation and conversion from a strategic perspective is also not derived “*sola scriptura*” - from Scripture alone. Where Scripture and authoritative commentary and interpretation have already spoken on the issues, some have been referenced, but given that this is not a theological study even these references are not claimed to be exhaustive. There is undoubtedly a great deal more that can be investigated on the topic of Church Growth.

The aetio-strategic model is the classical composition of a local church from which the Church Growth Movement has advanced in the pursuit of exponential evangelisation. The departure from static, largely symbolic and sacramental institution to a fresh, energetic approach that is found to be more capable of reaching the unsaved, has been accompanied by much theological debate and accusations of pandering to postmodernism.

The exuberant move towards a more questioning, deliberate and pragmatic form of evangelism has come at a cost in that the core process of human transformation - discipleship, has been relegated to lesser importance in the quest for numerical expansion. Here much of the criticism of academics, scholars, theologians and the clergy is seemingly justified, as this study corroborates, albeit from a different perspective. By abandoning long held positions, the new movement has unwittingly opened the door to a wider interpretation of Scripture and church that is perhaps inadvertently taking the reformation into an emancipation never anticipated by the growth advocates. In this environment “*Individual interpretation rather than the Bible is becoming the source of authority*” (Percy, 1998: 192), and without any form of control over the substance of Statements of Belief and Constitutions, (for establishing congregations as a voluntary association of persons)² independent churches are proliferating, many as Warren (1995:

² See Section 1.3.3 on The Legal Status of Churches.

77-78) notes, taking on an “agenda determined more by the background, needs, and insecurities of the leader, than by God’s will or the needs of the people”. From a development perspective, the dissertation supports this observation and found that strategic churches are more externally (socially) effective than non-strategic thinking churches. Factor analysis produced nine constructs of management dimensions (See Table 3.35) including the idea of a clearly stated (teleo-strategic) vision and mission, application of management principles, a holistic approach, strategic thinking and mission declaring the church’s role in community. The factor loadings (strength of association) of some key indicants with these constructs are reiterated hereunder:

- A statement of mission is important for the development of a local church: 0.64
- Mission must describe the role a church is called to perform in its community: 0.78
- The role of the local church is to contribute to the upliftment of and overall-being of its community: 0.69
- The declared mission must be the crucial focus of its development plan: 0.58
- Church success can only be measured by a range of indicators: 0.49
- The local church requires a strong leadership team to be able to accomplish its mission effectively: 0.71
- Churches cannot become successful without applying management methods and systems in a formal manner: 0.74
- Development should be based on a synthesis of the best of both management and Church Growth methods: 0.47

4.8.7 Findings and Conclusions on the Implementation and Management of Strategy

1. To persuasively argue the need for change and growth in churches on theological grounds without presenting practical management mechanisms for accomplishing the implementation, can only be a hollow dialectic victory that creates no material capacity within congregations for effective action. The definition offered by Senge et.al. (1999) that “*Knowledge is the capacity to act effectively*” is of particular practical significance for congregations wishing to be relevant and effective in their communities.
2. The strong interest in South Africa in Church Growth ideas and theories where 91% of respondents across five distinct church groups confirmed having knowledge of the 10 most acknowledged writers, is indicative of a deep common need, a hunger for missional success.
3. This study does not find empirical support for the value differences to which Schwarz attributes opposition to Church Growth methods, and finds the predominant reason the low level of 7% intervention successes to be the failure of theorists to present a comprehensive, systematic, practical and reliable change management methodology.
4. The methods and theories presented by Schwarz have reportedly been read by 42% of the respondents of whom 5% acknowledged that they have found them holistic, structured

and successful. This equates to 2% of the sample, and the analysis is shown in Annexure 22.

5. In accepting the Alternative H₃, H₄ and H₅, this study has established that churches applying management principles and structured management methods, particularly such as project management, achieve significantly more successful development interventions and *externally focussed growth* than churches that do not.
6. 73% of church leaders agreed that an explicitly documented plan of actions is essential for the successful implementation of a development project for a local church. 8% disagreed and 18% were not sure.
7. 62% agreed that an unstructured approach is a constraint to the successful accomplishment of a growth implementation plan for a local church.
8. 82% agreed that diligent completion of tasks and adherence to the plan is essential for the successful accomplishment of a growth implementation project for a local church. 4% disagreed and 14% were not sure.
9. 77% of respondents agreed that a good project co-ordinator/ manager is essential for the successful implementation of a development plan for a local church. 6% disagreed and 17% were uncertain. There is greater polarity on who that person should be, with 39% affirming that the senior pastor should project manage the programme, and 36% disagreeing. 25% are not sure.

4.8.7.1 Recommended Management Knowledge on Implementation and Management of Strategy

1. Application of a standard *work breakdown* method as described by Charette and Halversec, to identify the packages of work needed to bring about the changes and then allocating leaders and resources to each project.
2. Youker's model of *cascading strategies and objectives* be used as a framework to encapsulate the logic and method of unfolding a strategic plan into a working document.
3. Roux's adaptation of Youker's model that sets out a more specific linkage of *organisational strategy to change management objectives*.
4. The *Principles, models and methods* of project management as presented by Turner, Cleland and King, and Kimmons and Loweree. There are numerous handbooks on project management as a distinct category of management and it is the principles and methods of this discipline and no particular author that this study recommends.

4.8.8 Findings and Conclusions on the Role of Leadership in the Church

1. Christian literature has its own proponents of leadership theory, and as found with Church Growth Theory, it has developed a body of knowledge largely in isolation from the world's endeavours to understand and explain the social phenomena of leadership. The contributions made by the distinct fields of enquiry such as political science,

psychology, social psychology, organisational psychology, management science, and organisational behaviour have largely been ignored by a faith community that is on theological grounds, averse to applying “worldly” methods.

2. Congregations led by powerful, *charismatic* leaders and that have developed a stronger vertical axis of cohesion, than in congregations where a dispersed leadership exists with accepted organisational goals and clearly defined task objectives, will experience more resistance to change and poor participation of its members with development programmes and community transformation initiatives.
3. Bass explains that since it is focused on the emotional and expressive, the relationship between the charismatic leader and the led is basically unstable. Transformational leadership is better able to do what the charismatic finds difficult; routinisation by the development of organisational arrangements to achieve stability. The creation of institutional apparatus through a distributed leadership and distinctive practices is necessary to provide continuity of the vision, as it may fail for lack of momentum. 94% of the churches surveyed agreed that team buy-in and strongly committed leadership is *essential* for the successful implementation of a growth plan. 88% of the churches supported the statement that *congregational* support of change is essential for the successful implementation of a growth plan.
4. The phenomena of charismatic leadership where authority is highly centralised around a single *visionary* leader were explored by this study, and it was found that significantly more churches favour a system of leadership over a single leader. The literature research revealed that leadership style holds strong implications for group cohesion, solidarity and performance.
5. In accepting the alternative H₇, it is demonstrated that significantly more churches, believe in a strong leadership group as opposed to a single-leader managed approach.
6. The idea of a single leader taking on the task of building a local church without enabling other leaders to bear equal responsibility is limited to only 4% of the respondents. The agreement scores obtained on congregational buy-in and support is 79%, and for actual participation of all members this increases to 86%.
7. Importantly, 56% of the respondents that agreed to the single-leader, non-democratic Church Growth philosophy of leadership is from small churches with memberships of < 350 people. Conversely, only 4% of the respondents that affirmed single leader orientations are from churches with memberships > 2000 people. This confirms that leadership propensity and style are a factor of variables such as size of congregation.
8. Whilst the ratio of Traditional to Pentecostal/ Charismatic churches within the category that did not strongly support management methods was relatively balanced at 49% to 51% respectively, the support for single leader, non-democratic church development

came predominantly from the Pentecostal/Charismatic group with 67% disagreement on this leadership style for developing a church.

9. The greater support by church leaders for a participative, democratic style, based on their personal experience, intuition, knowledge and common sense, provides a firm base of practical significance for this form of leadership.

4.8.8.1 Recommended Management Knowledge on the Role of Leadership

1. The *Situational Leadership* theory of Hersey and Blanchard and Hersey, Blanchard and Johnson which presents leadership as a dynamic that occurs through the interaction of a multiplicity of contextual variables and not just the attributes of a single person.
2. Models and theories of *Visionary Leadership* by Kotter, Carnall, Itami, Ulrich, De Pree, and Bardwick, that emphasise the value of a clear vision to the process of enabling people fearful or threatened by change, to experience sufficient psychological safety to embrace movement towards a different future.
3. The imperative of *leadership to create organisational capability* through systems, organisational architecture, and mechanisms as proposed by Schein, Mintzberg, Senge et.al., Kets de Vries, and Ulrich. To the churches, this knowledge will present a powerful alternative to the idea of a single dominant leader acting as a chosen shepherd to mindless followers.
4. French and Raven's theory on the *bases of leadership power* which presents the central idea that leadership occurs when power exists through various contingency factors, but does not necessarily have to be exercised.
5. *Transformational leadership* as proposed by Bass, which is better able to create empowerment and capability among followers through routinisation and structure than visionary leadership is able to.
6. The *three competencies of leadership* proposed by Hersey, Blanchard and Johnson which allows for a emphasis on and identification of variables other than Biblical and spiritual criteria.
7. The *Collegiate leadership* idea proposed by Howell, Bowen, Dorfman, Kerr and Podsakoff which places value on a system of effective leadership based on a multiplicity of complex variables and not any single dominant factor such as the drive or ambition of a single individual.
8. The *community of leaders* proposed by Senge, et al., Smit, and Bardwick which embrace the collegiate idea of dispersed leadership, but constrains it in service to a greater ideal or purpose.
9. The theories of *Narcissistic Leadership* by Kets de Vries and Conger that explains and predicts the destructiveness of a self-centred and self-serving style that frequently characterises highly ambitious, charismatic leaders.

10. The *Council model* of elders, pastoral board, and executive board developed by Roux which provides a framework of governance that can accommodate all the Biblical and organisational functions of congregational management.

4.8.9 Findings and Conclusions on Managing Congregational Change

1. Managing strategic change is about self-management of a complex organisational system of interrelated sub-systems through periods of intense transition brought about by continuous changes in a greater system of which it is an integral part. Managing strategic change well is not an option, but an imperative for local congregations who wish to remain relevant and to continue being evangelically successful.
2. The complexity of all the variables and dynamics involved in effectively managing strategic change has engrossed researchers, scholars, consultants and practitioners in a wide range of disciplines for over half a century. The cumulative effect of shared knowledge between disciplines has not been availed by churches.
3. The main issues driving change and the problems and constraints impeding the congregation's volition towards an altered situation can only come from a rigorous systematic analysis of its present situation. The interplay of internal and external forces at work that give rise to urgency for adaptation must be accurately identified if change for the wrong reasons is to be avoided.
4. 88% of the church leaders agreed that congregational support is essential for a development programme to be successful, and only 4% felt it was not.
5. 90% of the respondents agreed that all the leaders of a local church must share the stated vision, and 4% disagreed.
6. 97% of the leaders agreed that both the mission and the vision must be communicated to all the members of the local church.

4.8.9.1 Recommended Management Knowledge applicable to Managing Congregational Change

1. A systematic approach to managing change recommended by Peters and Waterman and Senge, et al., that recognises the interrelationships and connected nature of all elements of church as an organisation, including the psychological behaviours of members. Managing church organisation according to Wheatly, not only as a system in itself, but as an open system that cannot be isolated from its environment.
2. Thompson and Strickland's Framework for external, environmental and internal analysis that provides a well-defined method for undertaking of external and internal audits to identify the condition of the church in specific areas and the milieu in which it operates.
3. Applying a resource-based view of the church developed by Wernerfelt, which ties closely in with Hamel and Prahalad's strategy as "fit" theory. This approach takes stock of the gifts, ministries and resources given to the church and matches it to the identified

needs of the community to establish which products and areas of focus require investment and support. Applying Hamel and Prahalad's distinctive competence view of the church which flows from the internal audit and identifies the most important values, gifts and ministries of a congregation.

4. Thompson and Strickland and Kenichi Omae's key success factor based approach to guiding strategic change. This identifies the key outcomes that must be experienced by the community in order for the church to be more effective at accomplishing its mission. These outcomes are then translated into internal, congregational activities that can bring about the results regarded as key success factors.
5. Types of change identified by Nadler and Tushauer which categorise levels of change through typologies created by scope such as people, systems and structural factors and the depth to which changes must occur.

4.8.10 Findings and Conclusions on Managing Organisational Conflict and Politics in the Church.

1. Like all other human collectivities fitting the description of organisation, churches experience political behaviours and conflict that can be dysfunctional or functional. Whether church leaders can accept some forms of conflict i.e. role, task and process disputes, as being functional, is another question. Managing conflict is more than settling disputes and disagreement and restoring relationships. It is also about addressing the structural and systemic elements of organisation and leadership styles that invariably lead to conflict. Pastors with little if any knowledge on organisational behaviour and development and the underlying psychological dynamics involved in group effectiveness are at a severe disadvantage. In the absence of any other conceptual framework, all activities, problems, conflict, managerial and leadership issues will be reduced to theological explanations.
2. 37% of the churches surveyed reported politicking and conflict among members, both leaders and congregation, as one of the 5 main constraints to their growth.
3. Although no in-depth analysis was performed on these particular churches, some correlations were studied between management orientations and propensity of leadership style with churches that reported high levels of internal conflict. The following relationships emerged:
 - Of the 81 churches that reported poor congregational involvement as one of their 5 most serious constraints, 77 (95%) agreed or strongly agreed with the statement that management practice was irrelevant to the effectiveness of a local church (Item C23).
 - Of the 35 churches that reported politicking and dissention as one of their 3 most serious constraints, all 35 agreed or strongly agreed with the statement that management practice was irrelevant to the effectiveness of a local church.

- Of the 43 churches that reported no congregational or leadership conflict at all in their list of 5 most serious constraints, only 8 (19%) disagreed with the statement that management practice is relevant to the effectiveness of a local church.
4. Conflict among leaders was reported by 34% of the churches. This becomes most interesting when analysed within the autocratic/democratic typologies formed in Fig 3.9:
- Of the 42 (18%) autocratic churches which agreed that a church can be grown by a single strong leader, and did not agree with a democratic leadership style, only 3 (7%) reported leadership conflict as one of their most serious constraints. Autocracy seemingly has some advantages.
 - Of these 42 autocratic churches, 27 (64%) reported poor leadership involvement as a major constraint to growth and 32 (72%) reported poor congregational involvement as a major constraint to growth. Politicking and dissent within the congregation was reported by 12 churches (29%).
 - Of the 66 (28%) democratic churches which disagreed with the statement that a church can be grown by a single strong leader, and agreed with a democratic leadership style, 16 (24%) reported leadership conflict as one of their most serious constraints. An open democratic leadership group appears to result in more “conflict” in the view of senior pastors, but whether this is dysfunctional or functional requires further research.
 - Of these 66 churches, 34 (52%) reported poor leadership involvement as a major constraint to growth and 31 (47%) reported poor congregational involvement as a major constraint. Politicking and dissent within the congregation was reported by 25 churches (38%). The result of this analysis is set out in Table 4.4.

Table 4. 4: Typological Analysis of Churches with High Conflict Levels

Typology (Refer Fig. 3.9)		Areas reported as presenting the most serious constraints to growth			
		Leadership		Congregation	
		Poor Involvement	High Conflict	Poor Involvement	Politics & Dissent
		Item 9.5	Item 9.8	Item 9.6	Item 9.7
42 Autocratic churches	18%	64%	7%	72%	29%
66 Democratic churches	28%	52%	24%	47%	38%
236 Sample churches	100%	56%	50%	74%	29%

5. On this analysis, it appears that churches supporting a leadership group approach have a lesser problem with leadership and congregational involvement, but higher conflict levels

than single leader, non-democratic churches. This affirms that the larger the number of people actively engaged in the work of the church, the greater the need for conflict management skills and organisational behaviour knowledge becomes.

4.8.10.1 Recommended Management Knowledge on Managing Organisational Conflict and Politics in the Church

1. Mintzberg's model of *competing forces* for organisational effectiveness will provide an enormous insight into and explanation of competitive internal behaviours as churches as *organisations* grow larger and more complex.
2. The *interactionist view* of organisational conflict as presented by De Dreu and van de Vliert will enable church leaders to distinguish between healthy, functional conflict and pathological dysfunctional (interpersonal) conflict. The difficulties experienced by leaders and members of the congregation with inadequate or inappropriate organisation, lack of developed processes and methods and clear responsibilities for doing the work of the church, can be identified for what they are, and not simplistically be attributed to divisive members.
3. Moss-Kanter's *change adept* theory of organisations that emphasises learning and collaboration to increase noetic intelligence³ within the whole congregation.
4. Church leaders need to understand the psychology of group behaviour and in particular the relationship that develops between followers, crowds and strong charismatic leaders. Bion's *basic assumption theory* is of particular importance for dealing with regressive behaviours and dysfunctional conflict in groups that exhibit stronger *vertical axis of cohesion* with leaders, as explained by Goleman, than with the mission, values and objectives of the church.
5. The alternative methods of influencing and leading people described by Kipnis, et al. as *tactical dimensions* will equip church leaders with a wider range of alternative methods to exercise leadership power rather than demanding sheep-like obedience and acquiescence.
6. The emotional, intellectual, perceptual, motivational and practical *barriers to learning* and change as identified by Burgoyne and Johnson's must be understood and effectively addressed by leaders in order to make members of the congregation more effective in service to the church and their community.
7. Church leaders should have a good practical knowledge of Katz and Kahn's *sources of organisational resistance* such as the threat to existing power relationships, structural inertia, the threat to expertise and established resource allocations, and group inertia. As

³ See glossary of terms and definitions.

explained by Schein, people in organisations have deep prior investment and commitment to ways of seeing, understanding, and doing things that are difficult to change. These areas of prior commitment need to be understood and the ways of constructively unravelling them learnt by church leaders.

The process described as *engagement* by Carrol, in Senge, et al. is possibly the most difficult perceptual paradigm for many church leaders to bridge. Engagement embraces the idea of *listening to* and *talking with* others and not at them. Involving people in discussions, in problem identification and solving, planning, decision making and guiding the whole congregation to the fulfilment of its mission as servant leaders should, is almost the antithesis of a shepherd's role in the Biblical context. This is the essence of Block's description of *stewardship* that operates in service, rather than in control of others, for the well-being of the larger organisation.

4.8.11 Findings and conclusions on Measurement and Indicators of Success

The most important finding of this study related to measurement of success is that 89% of the church leaders surveyed **do not accept the imperative of Church Growth theorists that numerical increase in numbers is the definitive outcome and indicator of a winning church.** The overwhelming statistical and inferential evidence for the preferred value of multiple indicators, certainly for a significantly large proportion of South African churches, is now surely beyond conjecture and further speculative argumentation. The key findings on success indicators and the measurement of church success that can be applied by local congregations are summarised below:

1. 80% of leaders agreed that in order to measure its effectiveness, a church should identify the indicators of success that specifically apply to it. Only 7% disagreed.
2. 75% agreed that success indicators must be included in their development plan.
3. 77% agreed that the methods used for measuring success indicators must be objective, i.e. not subjective.
4. 72% stated that it is important to measure progress on a regular basis.
5. 82% believed that the results of measuring the progress of their development should be made available to the congregation.

The ranking of preferred 1st, 2nd, 3rd, 4th and 5th choice indicators of success are scheduled in Table 3.22, and whilst the table only lists 12 levels it is important to note that all of the 22 indicators proposed in the instrument were regarded as relevant and therefore used by the respondents.

It can thus be conclusively stated that no single success indicator applies as a definitive measure of success and that it remains the decision of the leaders of each congregation to identify the appropriate indicators of their development, related to their context, towards the fulfilment of their discerned, God-given mission. **Such is the uniqueness and universality of the purpose drawn, teleo-strategic church.**

It is a sad indictment on the modern church that statutory legislation in the areas of trading, financial management, governance and employment conditions has to be promulgated to bring malpractices into line while it cries that secular methods and practices are cursed and expedient. Business and nonprofit organisations are leading the way in serving and addressing the desperate needs of humanity through more effective strategies and management methods. The church community could do well to heed the words of Peter Block (1995: 44) as he argues that *stewardship* is the strategy for reforming our organisations to become the place where our personal values and economics intersect. *"We serve when we build capacity in others by supporting ownership and choice at every level. We cannot continue to govern through patriarchy and say that we just want to be of service. When we act to create compliance in others, we are choosing self-interest over service, no matter what words we use to describe our actions. Service gives who maintain dominance, aren't"*

In accepting the research hypotheses of the study, and by presenting the compellingly strong base of empirical data gathered on a practically significant sample of churches surveyed, the study has accepted and responded to the burden of proof that is incumbent upon it. The primary thesis advanced to the faith community is that the strategic and scientific management approach presented by this dissertation, either overlooked or rejected by Christian writers and Church Growth theorists, is *essential* for the effective development and the *collective* work of local congregations. Criticism of an "eclectic approach" should be weighed against Wogaman's (1976:132-151) principle of methodological presumption that *"A presumption in favour of some maintenance of balance requires us to place the burden of proof against an ideological appeal which seems to neglect one side altogether. A polar moral presumption cannot tell us exactly what relationship should exist between two poles, but it can require that neither side be used to exclude the other."* The polar moral presumption, He argues, *"cannot by itself tell us in a given situation how to relate to the two, it can only say that neither should be excluded. Where either seems excluded, a burden of proof must be met. Utilizing the approach of 'burden of proof', one may deliberately wish to compensate for what seems to be one-sided emphasis."*

The scientific methods this study recommends do not suggest a middle-of-the-road compromise or averaging by mediocrity, but rather the avoiding of over-emphasis or under-emphasis of important values and knowledge. They are not advanced as an *ecclesiological panacea*, and presuppose that the pre-eminent, overarching determinant of the leading of the Holy Spirit and unique God-given purpose for which any local body of believers is called into community, *has been discerned and is being responded to.*

In closing, this dissertation advances the hypothesis that **the teleo-strategic model is a universal purpose fulfilling principle** that can be applied to any local congregation regardless of its situational context. It provides a universality of common function, the application of Christian love and grace received from God with the specificity of context through its premise that He

alone and not man determines the purpose to which the collective of regenerated disciples and their resources, including scientific knowledge, must be applied.

Reflecting on the bitter debates over the “*collective responsibility*” of South African institutions for the insidious growth of a social and political climate in which gross human rights violations became commonplace, Boraine (2000: 180,181) says this of the Church. “*There can be no question that many other branches of the faith communities were lukewarm in their criticism of the policy and very often reflected intolerance and racism. Many congregations deeply resented those in leadership who dared to speak or act against apartheid. There was false piety which resulted in a faith divorced from the real world. In Dietrich Bonhoeffer’s memorable words, they had embraced cheap grace rather than the costly grace of the Christian gospel.*”

In referring to “*the legacy of apartheid that will continue to hold South Africa back for generations to come,*” the final report of the Truth and Reconciliation Commission observed that faith communities “*enjoy a unique and privileged position in South African society and are widely respected and have far-reaching moral influence. As such they have a special role in healing and reconciliation initiatives.*”⁶

Percy (1998: 188), drawing from Nichol (1983), delivers this warning, “*In North America it is still true that revivalism continues to incline towards being divisive, anti-intellectual, self-righteous and reluctant to assume responsibility for social and institutional reform.*”

The congregations on South Africa’s soil have a deep moral responsibility to perform the work which they alone, through God’s grace, are called to do and can ill-afford the distraction of the message that the triumphalistic North American Church Growth Movement has to offer, however successful its application has been within their situational contexts.

4.10 RECOMMENDED FURTHER STUDIES

In conducting this seminal study, three fundamental working assumptions so widely and intensely claimed to be irrefutable social truth by the modern Church Growth Movement had to be challenged and refuted:

1. That the cardinal purpose of congregations is to achieve numerical growth.
2. That the fields of management science, strategy and organisational development offer no value to the quest for effective ecclesiological stewardship, on grounds that it is irrelevant, and unconsecrated secular knowledge.
3. That the theories presented by the American dominated Church Growth Movement are complete and sufficient for congregational development everywhere.

⁶ TRC Report, Vol. 5,p. 316

Unlike most domains of scientific enquiry where new research is conducted within an accepted paradigm of epistemological methodology and valid knowledge that allows researchers to incrementally contribute to human understanding of phenomena in a systematic way; this study has had to bear the burden of extensive proof to challenge these assumptions as established social truths.

Certainly for the population from which the sample was drawn, this responsibility has been achieved.

Future research does not have these foundational premises to overcome as beachhead challenges and can add considerable new and richer knowledge with less discursiveness and greater intellectual depth and focus. Given this development in the field of congregational purpose and effectiveness, two categories of further studies can be recommended:

- 4.10.1 Based on the data gathered by this research, and the factor matrix extracted from the Multivariate Data Analysis, the influence that leadership propensity and style and management orientations have on internal growth areas, constraints and budget allocations of local churches can be more systematically explored.

The relationship between major social change and the views and orientations of church leaders on management and leadership style, and to what extent these differ from those who reportedly have not undergone major transformation is another dimension that can be fruitfully investigated.

- 4.10.2 That this study be repeated in 2007 (after a 5-year interval), to establish whether changes in orientations have occurred and what these can be attributed to. Trends in growth or reduction of membership, church planting and evangelism can be identified and more comprehensive analysis on growing and shrinking churches can be performed in relation to church planting and social demographics.

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ANNEXURE 1.

SELECTED COMMENTS FROM VARIOUS PASTORS SUBMITTED WITH THEIR RESPONSES

Dit is baie goed om kerkgroei programme toe te pas, maar die omstandighede verskil van gemeente na gemeente.

Ps.C J Bernardo

A F M Riversdal, Cape

We are being flooded with literature expounding models of Church Growth that do not have an Africa foundation - and to many of us that is sacrosanct.

Rev. S. Griffiths

Kempton Park Methodist Church

Understanding of ministry is important. Many folk ignore Church Growth because it doesn't fit their understanding of ministry.

Rev. M.C. Durrant

Methodist Church
Totiusdal

It is difficult to gauge success. Church Growth principles seem to work because they don't really obey the tough parts of the Gospel; - to go to the poor, to work for unity. To live like Christ.

Rev. D.N. Schooling

Methodist Church
Howick

Sound management principles are important for building the church as institution. However, the institution must support the spiritual community and not dominate it.

Rev. A.D. Sieborger

Methodist Church
Edgemead, Cape

I have found the area of Church Growth and management quite frustrating. There are great theories out there, but implementation is difficult, not to mention the question of Biblical integrity.

Rev. S.H. Nicholson

Presbyterian Community
Church Kuilsriver

I would really like to know how we are doing against the things we said we were going to do.

Rev. B D Smith

Benoni Central Methodist
Church

Growing a healthy church requires development in three primary areas - leadership, management and ministry.

Ps. A Venter

Doxa Deo. Hatfield,
Pretoria

The word success can mean many things to many people. Autocratic leadership may appear successful but tends to produce values that are antithetical to personal growth and the emotional and psychological autonomy of members.

Rev. T.B. Attwell

Methodist Church
Rosebank, Cape

Planning should be based on God's revelation purpose. Planning and implementation need to be done under God's guidance.

Rev. T. W. Hingle

Methodist Church,
Riebeeckstad

ANNEXURE 2.

SUMMARY OF COMPARATIVE CHURCH QUALITY MEASUREMENTS

EVANGELISTIC ASSOC. ¹	C. PETER WAGNER. ²	CHRISTIAN A. SCHWARZ. ³
God exalting leadership	Worship	Inspiring worship service
God's empowering presence	Philosophy of Ministry Spiritual gifts	Gift-oriented ministry
Servant leadership development	Pastoral leadership	Empowering leadership
Commitment to loving relationships		Loving relationships
Personal disciplines	Personal piety and spiritual formulation Strong Biblical conviction	Passionate spirituality
Stewardship and generosity		
An outward focus	Vision for the world	Need-oriented evangelism
Networking with regional churches		
Learning and growing in community	Fellowship structures	Holistic small groups
		Functional structures

¹ Evangelistic Association, *Ten Characteristics of a healthy Church*.

² Wagner, C. P. 1996. *The Healthy Church: Avoiding and Curing the Nine Diseases That Can Afflict any Church*.

³ Schwarz, C. 1996. *Natural Church Development*.

ANNEXURE 3.
TYPES OF AMERICAN EVANGELICAL CHURCHES

Paradigm	Primary Focus	Pastor's Role	People's Role	Primary Target	Key Term	Central Value	Tools Used	Source of Legitimacy
Soul Winning Church	Evangelism	Evangelist	Witnesses	The Community	Save	Decisions for Christ	Visitation & Altar Call	Number Baptised
Experiencing God Church	Worship	Worship Leader	Worshippers	The Crowd	Feel	Personal Experience	Music & Prayer	"The Spirit"
Family Reunion Church	Fellowship	Chaplain	Family Members	The Congregation	Belong	Loyalty & Tradition	Fellowship Hall & Potluck	Our Heritage
Bible Classroom Church	Edification	Instructor	Students	The Committed	Know	Bible Knowledge	Notebooks & Overheads	Verse by Verse Teaching
Social Conscience Church	Ministry	Reformer	Activists	Community	Justice & Mercy	Compassion	Petitions & Placards	Cause
Life Development Church	Balance All Five	Equipper	Ministers	All Five	Be and Do	Christlike Character	Life Development Process	Changed Lives

Source: Adapted from Malphurs, A. 1997. *Ministry Nuts and Bolts: What they Don't Teach Pastors in Seminary*. Kregel Publications, p33.

ANNEXURE 4.

SELECTED EXAMPLES OF UNCLEAR VISION STATEMENTS

They do not describe a CLEAR PICTURE OF A FUTURE STATE OR CONDITION

1. Every individual is a temple of God
2. To be a praying and caring church, promoting spiritual growth and making disciples.
3. To win the lost at all cost.
4. Our vision is to turn our community to Christ Jesus with the help of the Holy Spirit.
5. To become the light for the dark world we live in.
6. To reach, train and release.
7. To bring men and women into the presence of God that they may know and love Him and serve Him.
8. To become a Biblical functioning body of belief.
9. Together exploring the power of the gospel today for the future. We celebrate our diversity.

SELECTED EXAMPLES OF UNCLEAR MISSION STATEMENTS

They do not provide a clear explanation of the WHO, HOW, and WHERE components of their role in their specific community.

1. Touching every person with the word of God.
2. Touching hearts and changing lives.
3. Making a difference that cannot be ignored.
4. To call all humans to come to their creator by the Gospel of Jesus.
5. To share the light that shines in us with those that are still in the dark world.

ANNEXURE 5.

SELECTED EXAMPLES OF EXPLICIT VISION STATEMENTS

They describe a CLEAR PICTURE of a FUTURE STATE or CONDITION.

1. We have a vision of our community being fully reconciled with God and with one another, experiencing wholeness in families, business and wider socio-economic life, while enjoying health, harmony and prosperity by God's grace.
2. To see the Kingdom minded Church in Alberton – prominent, influential, relevant and playing a meaningful role in the transformation of the community.
3. To develop a Church that is faithful, healthy and significant to the people of the City of Benoni (Jerusalem) as well as to the people of the East Rand (Judea) and finally beyond (Samaria).

Selected Examples of Explicit Mission Statements

They provide a clear explanation of the WHO, HOW, and WHERE components of their role in their specific community.

1. To impact, influence and impart Jesus to our community through the love of Christ.
2. To worship God, bring people to Jesus and fellowship in His family; develop them to Christlike maturity and equip them for their ministry in the Church and life in order to build the kingdom of God.
3. To build spirit-filled Christlike believers to seek unity in the Spirit expressed through unconditional loving relationships in a united body within our geographic community. To develop good relations with other churches and be connected with the body of Christ.
4. To be a contemporary and relevant community church that serves through the gospel the needs of the immediate community and that of South Africa.
5. To evangelise our community, disciple every member and then involve them in our work.

ANNEXURE 6.

THE SURVEY QUESTIONNAIRE: COVERING LETTER FROM THE RESEARCHER

RESEARCH ON SOUTH AFRICAN URBAN AND SUBURBAN CHURCHES AT CONGREGATIONAL LEVEL

This survey forms part of a research project being undertaken under the aegis of the University of Stellenbosch, leading towards the award of a Ph.D degree in Management. This researcher is firstly and unapologetically a born-again Christian, in committed membership to a local church in Gauteng, and the study is the natural outcome of a clear calling and many years of ministry to the Church at large. The questionnaire is being distributed to a sample of 2500 senior ministers representing 4000 local churches throughout the RSA, and will be the widest study yet undertaken of the thinking of leaders of the contemporary church in South Africa. The goal of the study is primarily to establish the views of church leaders on the role of strategic thinking and management in the affairs of the church, particularly the management of growth and related church development, and secondly to obtain vital local statistical and demographic data. The sensitivity around differing views over the balance between man's stewardship responsibility, and the role and leading of the Holy Spirit in the growth of the Church is well understood, and no attempt is being made to present anything contrary to the recognised authority of The Holy Bible. It is a foundational premise of this study that the Church is not an invention of man, constructed through any sociological or anthropological development; but the unique and sovereign work of the Lord Jesus Christ and derives its very concept, name, and mandate from Him alone.

It is an aim of the study to produce findings that are not only representative of the groups that have agreed to support the project, but of the church in general and it is of significant importance to the church and the society in which we function and serve, that the questionnaires be thoughtfully completed and faithfully returned without any delay in the pre-addressed envelopes provided with this questionnaire. The closing date for responses is 30 October 2002, so please return yours immediately. The definition of a *local church* in the context of this study refers to publicly visible, registered churches of any Protestant Christian denomination, network or affiliation, in an urban or suburban environment, that regularly meets and worships at a fixed place as a distinct congregation, has the goal of converting members of its community and discipling these converts, and has some form of organisation to manage, administer and coordinate its activities

The study is being undertaken for research purposes only, and no individual or specific church will be reported on or referred to in the final, published dissertation. The views of individual leaders will therefore remain anonymous and be kept in strictest confidence. If you wish to receive a copy of the summary of key findings that will be extracted from the final dissertation, please fill in the enclosed form and return with your completed questionnaire.

Thank you for your co-operation and invaluable contribution to this historic and important study. We look forward to receiving your response.

Best wishes.

Chris Roux. MBA

chrisroux@xsinet.co.za

(011) 795-1078

0824157699

THE SURVEY QUESTIONNAIRE: INTRODUCTORY LETTER FROM



Universiteit van Stellenbosch Bestuurskool
University of Stellenbosch Business School

9 July 2002

Dear Sir/Madam

At the Stellenbosch Business School we are currently researching the role of management practices in South Africa urban and suburban churches. This serves to confirm that Mr CH Roux is registered as a doctoral student with this institution and is leading this particular study.

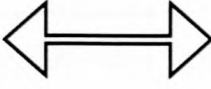
The survey methods proposed and the questionnaire prepared by Mr Roux, have been approved by us on grounds of their compliance with the criteria and standards for scientific research. The information will be used for research purposes only and no single church or particular views of any leader will be reported on individually.

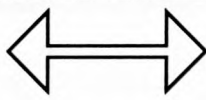
Sincerely

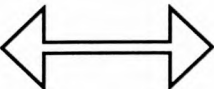
A handwritten signature in black ink, appearing to read 'E vd M Smit', written in a cursive style.

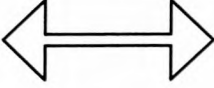
E vd M Smit
Professor and Director



A	IDENTITY AND ROLE: This part of the questionnaire is concerned with the predominant form and identity seen as being required for a local community church from the perspective of both its congregation and by the members of the wider community in which it exists and functions.					
	<p>Please answer the questions on a 5-point scale, ranging from totally disagree on the one end to totally agree on the other, by circling the number in a block where you believe the most appropriate answer belongs. We do not seek a theoretical "correct" response, but your specific viewpoint, as best as you are able to give.</p> <div style="display: flex; align-items: center; justify-content: space-between;"> Totally Disagree  Totally Agree </div>					
1	I would like the wider community to see a local church predominantly as a purposefully developed organisation . <table border="1" style="width: 100%; text-align: center;"> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr> </table>	1	2	3	4	5
1	2	3	4	5		
2	I would like the congregation of a local church to see their church predominantly as a purposefully developed organisation . <table border="1" style="width: 100%; text-align: center;"> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr> </table>	1	2	3	4	5
1	2	3	4	5		
3	I would like the congregation of a local church to see their church predominantly as an informal affiliation of individuals with only a shared faith in common. <table border="1" style="width: 100%; text-align: center;"> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr> </table>	1	2	3	4	5
1	2	3	4	5		
4	The local church as an entity does not require formal organisation, management and administration to function effectively. <table border="1" style="width: 100%; text-align: center;"> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr> </table>	1	2	3	4	5
1	2	3	4	5		
5	The local church only requires a single (strong, gifted) leader to be able to perform effectively. <table border="1" style="width: 100%; text-align: center;"> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr> </table>	1	2	3	4	5
1	2	3	4	5		
6	The local church requires a (strong) leadership team to be able to perform effectively. <table border="1" style="width: 100%; text-align: center;"> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr> </table>	1	2	3	4	5
1	2	3	4	5		
7	The local church, as an organisation (refer to Q1), has no responsibility to society at large for its actions. <table border="1" style="width: 100%; text-align: center;"> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr> </table>	1	2	3	4	5
1	2	3	4	5		
8	The local church, as an informal affiliation of individuals (refer to Q3), has no responsibility to society at large for its actions. <table border="1" style="width: 100%; text-align: center;"> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr> </table>	1	2	3	4	5
1	2	3	4	5		
9	The role of a local church does not extend beyond converting its society through its faith message. <table border="1" style="width: 100%; text-align: center;"> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr> </table>	1	2	3	4	5
1	2	3	4	5		
10	The role of the local church is to contribute to the overall well-being and upliftment of its society at large and not just create converts. <table border="1" style="width: 100%; text-align: center;"> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr> </table>	1	2	3	4	5
1	2	3	4	5		
11	The local church does not have to meet society's norms and expectations of responsible corporate governance. <table border="1" style="width: 100%; text-align: center;"> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr> </table>	1	2	3	4	5
1	2	3	4	5		
12	The church as an organisation should act more responsibly and ethically than other organisations in civil society. <table border="1" style="width: 100%; text-align: center;"> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr> </table>	1	2	3	4	5
1	2	3	4	5		
13	The views and opinions of the unconverted people in a community about the acts and performance of the local church are of little importance . <table border="1" style="width: 100%; text-align: center;"> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr> </table>	1	2	3	4	5
1	2	3	4	5		

14	As a public organisation, the church is subject to all the laws, requirements and regulations of its society and has therefore a duty to meet its stated and expected obligations.	1	2	3	4	5
15	The local church does not need to look to larger churches in the body of Christianity for lessons in leadership and management.	1	2	3	4	5
B	PURPOSE: This part of the questionnaire is concerned with the role of purpose, and presents questions around the call either to a unique or general purpose for a local suburban church, the formulation of a mission statement and casting of vision, and the responsibility for this task.					
	Please answer the questions on a 5-point scale, ranging from totally disagree on the one end to totally agree on the other, by circling the number in a block where you believe the most appropriate answer belongs. We do not seek a theoretical "correct" response, but your specific viewpoint , as best as you are able to give.	Totally Disagree  Totally Agree				
1	A statement of mission is important for effective development of a local church	1	2	3	4	5
2	A church mission must be unique to every local church	1	2	3	4	5
3	The mission should largely be determined by the church's situational context.	1	2	3	4	5
4	The mission should largely be determined by a national/ bigger picture.	1	2	3	4	5
5	The mission must be explicitly stated in writing .	1	2	3	4	5
6	The leader of the local church should not define the mission statement	1	2	3	4	5
7	The leadership team of the local church should define the mission statement.	1	2	3	4	5
8	A vision statement is important for effective church development.	1	2	3	4	5
9	All the leaders of a local church must share the stated vision.	1	2	3	4	5
10	The vision should come through the leader of the local church.	1	2	3	4	5
11	The vision must be explicitly stated in writing .	1	2	3	4	5
12	The vision and mission are actually the same thing.	1	2	3	4	5
13	A mission should describe the function/ role a local church is called to perform in its community.	1	2	3	4	5
14	Both the mission and the vision must be communicated to all the members of the local church.	1	2	3	4	5
15	All the members must "buy into" the vision and mission of their local church.	1	2	3	4	5

16	It is not important for all the members to be committed to the vision and mission of their local church.	1	2	3	4	5
17	A vision statement should present a description of a desired future condition or situation.	1	2	3	4	5
18	The declared mission of the church must be the crucial focus of its growth/ development plans.	1	2	3	4	5
C	PLANNING: This part of the questionnaire relates to the role and relevance of planning to the growth of local churches, whether it applies to churches, who is responsible for the process and which methods are appropriate.					
Please answer the questions on a 5-point scale, ranging from totally disagree on the one end to totally agree on the other, by circling the number in a block where you believe the most appropriate answer belongs. We do not seek a theoretical "correct" response, but your specific viewpoint , as best as you are able to give.		Totally Disagree  Totally Agree				
1	It is essential for a local church to have an explicit plan for growth.	1	2	3	4	5
2	The plan does not have to be documented .	1	2	3	4	5
3	The senior leaders of the church should formulate the plan as a group.	1	2	3	4	5
4	The leader of the church should formulate the plan alone.	1	2	3	4	5
5	It is important that the plan be prepared through a formal, structured process .	1	2	3	4	5
6	A church development plan should only be based on acknowledged business planning methods.	1	2	3	4	5
7	A church development plan should only be based on acknowledged Church Growth principles.	1	2	3	4	5
8	A church development plan should be based on a synthesis of the best of both (Church Growth and business) methods.	1	2	3	4	5
9	To be successful, a church growth/development plan must follow a holistic approach. (Addressing all aspects of the church in a systematic way.)	1	2	3	4	5
10	A development plan based on business marketing theories (such as segmentation, targeting and positioning), will help significantly to grow a church.	1	2	3	4	5
11	To prepare a development plan based on business management methods is scripturally inappropriate.	1	2	3	4	5
12	Business management methods are relevant in that they apply to Church Growth planning and management	1	2	3	4	5
13	It is not important to use a skilled outside facilitator for the process of formulating a good development plan.	1	2	3	4	5

15	It is important that a facilitator, whether a member of a local church or an outside person, have a good understanding of church issues.	1	2	3	4	5
16	The success of churches with large memberships can be ascribed to their having successfully formulated and applied growth/ development plans	1	2	3	4	5
17	Churches cannot become successful without applying management systems and methods in a formal way .	1	2	3	4	5
18	Churches can be successfully grown with only a single dominant leader.	1	2	3	4	5
19	Churches do not need a democratic leadership style to become successful.	1	2	3	4	5
20	Churches do not need to apply a formal leadership style to become successful.	1	2	3	4	5
21	Successful churches have an effective leadership group .	1	2	3	4	5
22	Churches that do not run their churches using management practices are unlikely to be successful at implementing growth/ development plans.	1	2	3	4	5
23	The application of management practice is irrelevant to the effectiveness of a local church.	1	2	3	4	5
D	IMPLEMENTATION: This part of the questionnaire covers the role of implementation of growth plans for a local church, key success factors, the best methods for effectiveness and the responsibility for this work.					
Please answer the questions on a 5-point scale, ranging from totally disagree on the one end to totally agree on the other, by circling the number in a block where you believe the most appropriate answer belongs. We do not seek a theoretical "correct" response, but your specific viewpoint , as best as you are able to give.		Totally Disagree  Totally Agree				
1	A structured implementation process is essential for the successful accomplishment of a development plan for a local church.	1	2	3	4	5
2	A holistic, systematic implementation process is essential for the successful accomplishment of a development plan for a local church.	1	2	3	4	5
3	Team buy-in and commitment is not essential for the successful implementation of a development plan for a local church.	1	2	3	4	5
4	Strongly committed local church leadership is essential for the successful implementation of a development plan.	1	2	3	4	5
5	An explicitly documented plan of actions is essential for the successful implementation of a development project for a local church.	1	2	3	4	5
6	A good project co-ordinator/ manager is essential for the successful implementation of a development plan for a local church.	1	2	3	4	5

7	To ensure successful implementation, the pastor/ senior minister should be the project manager of a development plan for a local church.	1	2	3	4	5
8	To ensure successful implementation, the project manager of a development plan for a local church should be a member of the congregation.	1	2	3	4	5
9	Congregational support for change is essential for the successful implementation of a development plan.	1	2	3	4	5
10	An unstructured approach is a constraint to the successful accomplishment of a growth implementation plan for a local church.	1	2	3	4	5
11	A piecemeal approach is not a constraint to the successful accomplishment of a growth implementation plan for a local church.	1	2	3	4	5
12	The existence of a set of national/ group governing rules is a constraint to the successful accomplishment of a growth implementation plan for a local church.	1	2	3	4	5
13	The existence of a set of national/ group governing rules is necessary for the successful accomplishment of a growth implementation plan for a local church.	1	2	3	4	5
14	The existence of an explicit statement of purpose is essential for the successful accomplishment of a growth implementation plan for a local church.	1	2	3	4	5
15	The existence of an explicit statement of vision is essential for the successful accomplishment of a growth implementation plan for a local church.	1	2	3	4	5
16	The existence of an explicit set of relevant strategic objectives is essential for the successful accomplishment of a growth implementation plan for a local church.	1	2	3	4	5
17	The existence of a measurable set of strategic objectives is essential for the successful accomplishment of a growth implementation plan for a local church.	1	2	3	4	5
18	Diligent completion of tasks and adherence to the plan is essential for the successful accomplishment of a growth implementation project for a local church.	1	2	3	4	5
19	I do not know the exact methods that successful churches have applied.	1	2	3	4	5

ANNEXURE 8. THE SURVEY QUESTIONNAIRE. Page 6

E	MEASUREMENT: This part of the questionnaire refers to the role and relevance of measuring the progress of implementation, what must be measured and the methods involved. It also asks what the definitive indicators of church success should be.					
	Please answer the questions on a 5-point scale, ranging from totally disagree on the one end to totally agree on the other, by circling the number a block where you believe the most appropriate answer belongs. We do not seek a theoretical "correct" response, but your specific viewpoint , as best as you are able to give.	<div style="display: flex; align-items: center; justify-content: space-between;"> Totally Disagree Totally Agree </div>				
1	Church success can only be measured by a single definitive indicator.	1	2	3	4	5
2	Church success can only be measured by a range of definitive indicators.	1	2	3	4	5
3	The following is a list of proposed success indicators. If you responded to Question 2 with an answer that success can only be measured by a single definitive indicator , please tick against the one most relevant to your particular church. USE COLUMN A	A			B	
		Tick here for Q 3			Rank from 1-5 for Q 4	
3.1	Accomplishment of unique stated purpose.					
3.2	Numerical growth in attendance of services.					
3.3	Numerical growth in actual, confirmed membership.					
3.4	Some indicator of transformation in your immediate community.					
3.5	Number of churches planted by your church directly.					
3.6	Level of income from members' tithing and giving.					
3.7	Large membership. (1000 or more)					
3.8	Size and quality of buildings and facilities.					
3.9	Range of related ministries offered e.g. – Bible College, school, pre-school, restaurant, coffee shop, gym, bookshop.					
3.10	Number of missions being supported solely by your church.					
3.11	Number of churches not planted, but being sustained by your church.					
3.12	Image and standing of the church in the local community.					
3.13	Fame image and public respect of the leader within the community.					
3.14	Commanding the respect of other local churches.					
3.15	Ability to raise and give large sums of money for social welfare.					
3.16	Successful evangelism, even if it grows other local churches.					
3.17	Standing and influence with authorities.					
3.18	Evidence of miracles, signs and wonders.					
3.19	Spiritual growth of members, regardless of numerical growth of the church.					
3.20	Some indicator of increasing material prosperity among your members.					

ANNEXURE 8. THE SURVEY QUESTIONNAIRE. Page 7

4	If you responded to Question 2 with an answer that success can only be measured by a range of indicators , which FIVE of those in the above list are applicable to your particular church? Please indicate these in column B in order of importance , with 1 being the foremost, to 5 being the last in your group of five indicators.					
E	MEASUREMENT (Continued) Please revert back to the 5-point scale method of answering.	<div style="display: flex; align-items: center; justify-content: space-between;"> Totally Disagree Totally Agree </div>				
5	To measure its effectiveness, a church should identify the indicators of success that specifically apply to it .	1	2	3	4	5
6	To be able to measure its effectiveness, a church should explicitly state the indicators of success that apply to it.	1	2	3	4	5
7	To be able to measure its progress, a church should set explicit objectives as desired steps towards success.	1	2	3	4	5
8	In order to become successful, a church should prepare a documented plan for achieving its stated objectives.	1	2	3	4	5
9	It is not important for a church to measure its progress against its plan on a regular basis.	1	2	3	4	5
10	The methods that should be used for measuring success indicators must be determined before commencing with implementation.	1	2	3	4	5
11	The methods that should be used for measuring success indicators must be described in the development plan.	1	2	3	4	5
12	The methods that should be used for measuring success indicators must be objective . (That will not give skewed results)	1	2	3	4	5
13	The results from the measurement of success indicators should not be made available to the congregation.	1	2	3	4	5
14	The senior pastor/ minister is responsible for the state of progress achieved against the development plan.	1	2	3	4	5

F	PROFILE OF YOUR CHURCH: This section sets out questions that seek more information on your own church for the purpose of developing profiles and correlations between answers provided by the churches surveyed and their particular stage of development and growth.	
1	If you had to evaluate the success of your church at this stage, measured against your choice of success indicators (Questions E1, E2) how would you rate yourself on a scale of 0 to 10 , where 0 means total failure and 10 means extremely successful?	
2	What is the age of your church?	
3	What is the size of your current membership?	
4	What is the average number of people at your best-attended service?	
5	Of the total membership, what percentage of attendance/ involvement does the following areas of church activity attract? (In scales of 10%, i.e. 10%, 20%, 30% etc.)	% Allocation Below.
5.1	Praise and worship in music, song and devotion.	
5.2	Service attendance.	
5.3	Personal development, outside of set services.	
5.4	Ministering to and care of fellow members corporatively.	
5.5	Evangelism events and outreach projects into the community.	
5.6	Community aid projects and welfare involvement.	
5.7	Missions' support or church plantings.	
6	What percentages out of a total of 100% do each of the following aspects of church activity significantly occupy your leadership's time and attention?	Insert % spread below
6.1	Financial management and general administration.	
6.2	Ministry and pastoral care matters.	
6.3	Matters of leadership and leadership development.	
6.4	Community outreaches and projects.	
6.5	Discipling and equipping members and new converts.	
6.6	Working with missions or church plantings.	
	Total	100%
7	Out of a total of 100%, how is the church budget allocated to each of the following aspects of church activity?	Insert % spread below
7.1	Internal ministry development and individuals' spiritual growth programmes.	
7.2	Community aid projects/events/services.	
7.3	Evangelism projects and events.	
7.4	Church administration (total overheads and remuneration)	
7.5	Missions' development and support	

8	In which five of the following ten areas is your church experiencing the most growth ? Please rank and indicate the 1st, 2nd, 3rd, 4th, and 5th most improving areas only.						Insert ranking below		
8.1	Membership								
8.2	Spiritual fervour/maturity of members								
8.3	Finances								
8.4	Leadership capacity								
8.5	Buildings and facilities								
8.6	Service attendance								
8.7	Community involvement								
8.8	Evangelism and missions								
8.9	Church planting								
8.10	Number of ministries and interest groups for members.								
9	Which five of the following ten factors have contributed the most to impeding your church's effectiveness? Please rank and indicate the 1st, 2nd, 3rd, 4th, and 5th most serious areas only.						Insert ranking below		
9.1	Insufficient members.								
9.2	Poor service attendance.								
9.3	Insufficient income.								
9.4	Level of spiritual fervour.								
9.5	Poor leadership involvement								
9.6	Poor congregation involvement								
9.7	Internal politics and dissent among members.								
9.8	Conflict among leaders.								
9.9	External interference/ control.								
9.10	Attraction of other churches in your area.								
10	Which two words best describe the spiritual expression of your church? Please indicate ① or ② for your first and second choice only.			Reverent		Caring		Intimate	
				Expressive		Edifying		Serving	
							Yes	No	
11	Has your environment recently undergone major change that has affected the church's purpose and role?								
12	Is your environment presently undergoing major change that is challenging your church's purpose and role?								
13	Has your church's role changed as a result of this?								
14	Have you experienced any movement towards the church as a result of this?								

15	Have you experienced movement away from your church as a result of this?			
16	Has your church changed its mission statement for its new role ?			
17	Do you expect any future major change in your environment?			
18	Has your church ever attempted to apply any of the contemporary Church Growth theories, methods, models or principles?	No	Partially	Fully
19	If yes, was the intervention effective and successful?	Yes	Too early to tell	No
20	Do you know of any holistic Church Growth method? (That which deals with all elements of a church in a systemic way)	No	Read about	Heard of Have applied
21	Do you know of any well-structured Church Growth method? (That which presents a complete , practical, step-by-step process)	No	Read about	Heard of Have applied
22	Do you know of any successful Church Growth method?	No	Read about	Heard of Have applied

Your vision statement.

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Your mission statement.

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G YOUR PROFILE: This section sets out questions that seek more information **on the senior leader** of the church for the purpose of developing profiles and correlations between answers provided by the churches surveyed and the backgrounds and characteristics of their leaders. Responses will be treated with strictest confidence and are only for purposes of research. No individual or specific leader will be reported on.

1	For how many years have you been the leader of your church?		
2	Are you the founder or first leader?	Yes	No
3	Are you the 1st or 2 nd successor?	Yes	No
5	Have you always been a full-time minister?	Yes	No
6	If not, what was your previous occupation?		
7	How long have you been a full-time minister?		
8	What is your highest qualification?		
9	Do you believe that a comprehensive body of knowledge of theories and methods exists within the contemporary literature on church growth?	Yes	No Not sure

10	Are you aware of the views on Church Growth published by any of the following authors? (Please Tick)				
		Yes	No		
	George Barna			Aubrey Malphurs	
	Kennon Callahan			Christian Schwarz	
	Bill Hull			Lyle Schaller	
	Bill Hybels			Peter Wagner	
	David Momberg			Rick Warren	
11	What is your gender?			M	F
12	Are you married?			Yes	No
13	Has your work as church leader ever had a detrimental effect on your health?			Yes	No
14	Would you leave your church if you were offered another post?			Yes	No
15	Do you feel fulfilled in your present position?			Yes	No

Additional comments; Please feel free to add any comments or points that you believe are relevant to the research project and that will in some way add value to the questionnaire or its findings. As mentioned earlier, the responses will be treated with absolute confidence and will not be used to report on any single church.

[illegible]

ANALYSIS OF SUCCESS INDICATORS SELECTED

Notes*

1	Multiple Indicator	Purpose	Attend	Members	Transf	Church planting	Income	Size	F-acilities	Ministries	Churches Supported	Church image	Leader image	Church respect	Funds given	Evang	Influence	Miracles	Spiritual Growth	Member prosperity	
No.	E2	E4,1	E4,2	E4,3	E4,4	E4,5	E4,6	E4,7	E4,8	E4,9	E4,10	E4,11	E4,12	E4,13	E4,14	E4,15	E4,16	E4,17	E4,18	E4,19	E4,20
2	Ratio	0.34	0.33	0.30	0.45	0.11	0.31	0.04	0.02	0.24	0.22	0.06	0.19	0.03	0.05	0.04	0.56	0.05	0.19	0.68	0.04
3	Count all	80	78	70	107	26	72	9	5	56	53	14	44	8	12	10	132	11	46	161	9
	5	10	16	10	12	7	20	3	2	14	7	3	16	0	3	4	14	2	14	11	3
	4	9	16	17	25	4	14	0	1	12	16	4	6	0	1	2	22	3	10	9	0
	3	11	14	10	27	4	14	1	0	15	11	4	8	1	2	0	21	1	7	21	0
	2	10	18	14	17	3	9	0	0	7	8	1	3	2	2	0	33	1	7	38	0
	1	40	14	19	26	8	15	5	2	8	11	2	11	5	4	4	42	4	8	82	6
4	Sum all	179	222	195	301	77	231	23	16	185	159	47	145	12	33	32	329	31	153	312	21
	5	50	80	50	60	35	100	15	10	70	35	15	80	0	15	20	70	10	70	55	15
	4	36	64	68	100	16	56	0	4	48	64	16	24	0	4	8	88	12	40	36	0
5	3	33	42	30	81	12	42	3	0	45	33	12	24	3	6	0	63	3	21	63	0
	2	20	36	28	34	6	18	0	0	14	16	2	6	4	4	0	66	2	14	76	0
	1	40	14	19	26	8	15	5	2	8	11	2	11	5	4	4	42	4	8	82	6
	1st	0.28	0.36	0.26	0.20	0.45	0.43	0.65	0.63	0.38	0.22	0.32	0.55	0.00	0.45	0.63	0.21	0.32	0.46	0.18	0.71
	2nd	0.20	0.29	0.35	0.33	0.21	0.24	0.00	0.25	0.26	0.40	0.34	0.17	0.00	0.12	0.25	0.27	0.39	0.26	0.12	0.00
	3rd	0.18	0.19	0.15	0.27	0.16	0.18	0.13	0.00	0.24	0.21	0.26	0.17	0.25	0.18	0.00	0.19	0.10	0.14	0.20	0.00
6	4th	0.11	0.16	0.14	0.11	0.08	0.08	0.00	0.00	0.08	0.10	0.04	0.04	0.33	0.12	0.00	0.20	0.06	0.09	0.24	0.00
	5th	0.22	0.06	0.10	0.09	0.10	0.06	0.22	0.13	0.04	0.07	0.04	0.08	0.42	0.12	0.13	0.13	0.13	0.05	0.26	0.29
	Ratio	0.34	0.33	0.30	0.45	0.11	0.31	0.04	0.02	0.24	0.22	0.06	0.19	0.03	0.05	0.04	0.56	0.05	0.19	0.68	0.04
	1st	0.48	0.59	0.39	0.45	0.25	0.67	0.03	0.06	0.46	0.24	0.10	0.53	0.00	0.10	0.13	0.59	0.08	0.44	0.61	0.14
	2nd	0.34	0.48	0.53	0.66	0.12	0.37	0.00	0.03	0.31	0.44	0.10	0.16	0.00	0.03	0.05	0.76	0.10	0.25	0.37	0.00
6	3rd	0.31	0.31	0.23	0.61	0.09	0.28	0.03	0.00	0.29	0.23	0.08	0.16	0.04	0.05	0.00	0.53	0.03	0.13	0.68	0.00
	4th	0.19	0.26	0.21	0.25	0.04	0.12	0.00	0.00	0.10	0.11	0.01	0.04	0.05	0.03	0.00	0.56	0.02	0.09	0.82	0.00
	5th	0.37	0.10	0.15	0.20	0.06	0.09	0.04	0.01	0.05	0.08	0.01	0.08	0.06	0.03	0.03	0.36	0.03	0.05	0.88	0.06

* The explanation on notes 1 to 7 and method of calculating the ranked scores for each item are set out in Annexure 11 and 13.

ANNEXURE 10.

TOP 12 RANKING OF INDICATORS SELECTED: SUMMARY OF SCORES

Total score	Ranking overall, based on total score from selections	Rating as 1st Choice	Rating as 2nd Choice	Rating as 3rd Choice	Rating as 4th Choice	Rating as 5th Choice
329	1. Evangelism	0.59	0.76	0.53	0.56	0.36
312	2. Members' Spiritual growth	0.61	0.37	0.68	0.82	0.88
301	3. Community Transformation	0.45	0.66	0.61	0.25	0.2
231	4. Income	0.67	0.37	0.28	0.12	0.09
222	5. Attendance growth	0.59	0.48	0.31	0.28	0.1
195	6. Membership growth	0.46	0.31	0.23	0.21	0.15
185	7. Ministries growth	0.48	0.34	0.29	0.1	0.05
179	8. Purpose accomplishment	0.25	0.44	0.31	0.19	0.37
159	9. Missions supported	0.44	0.25	0.23	0.11	0.08
153	10. Evidence of miracles	0.53	0.16	0.13	0.09	0.05
145	11. Image of the church	0.39	0.53	0.16	0.04	0.08
77	12. Churches planted	0.25	0.37	0.09	0.04	0.06

The final rankings are shown in Table 3.23: Rankings of Growth Indicators Selected by the Churches

ANNEXURE 11.

ANALYSIS OF GROWTH CONSTRAINTS REPORTED

1		Lack of Members	Poor Attend	Low Income	Spiritual fervour	Leaders involmmt	Members Involvmnt	Politics & dissent	Leaders conflict	External influence	Other churches
	No.	F9,1	F9,2	F9,3	F9,4	F9,5	F9,6	F9,7	F9,8	F9,9	F9,10
	236	86	89	151	132	133	175	69	50	63	61
2	Ratio	0.36	0.38	0.64	0.56	0.56	0.74	0.29	0.21	0.27	0.26
3	Count all	86	89	151	132	133	175	69	50	65	61
	5	25	22	21	15	15	52	11	9	17	22
	4	9	26	21	33	28	29	13	9	18	11
	3	9	18	28	29	31	33	11	7	14	16
	2	18	14	21	23	28	46	14	12	8	3
	1	25	9	60	32	31	15	20	13	8	9
4	Sum all	243	299	372	366	367	582	188	139	217	214
	5	125	110	105	75	75	260	55	45	85	110
	4	36	104	84	132	112	116	52	36	72	44
5	3	21	48	81	81	93	99	33	21	36	45
	2	36	28	42	46	56	92	28	24	16	6
	1	25	9	60	32	31	15	20	13	8	9
	1 st	0.51	0.37	0.28	0.20	0.20	0.45	0.29	0.32	0.39	0.51
	2 nd	0.15	0.35	0.23	0.36	0.31	0.20	0.28	0.26	0.33	0.21
6	3 rd	0.09	0.16	0.22	0.22	0.25	0.17	0.18	0.15	0.17	0.21
	4 th	0.15	0.09	0.11	0.13	0.15	0.16	0.15	0.17	0.07	0.03
	5 th	0.10	0.03	0.16	0.09	0.08	0.03	0.11	0.09	0.04	0.04
	Ratio	0.36	0.38	0.64	0.56	0.56	0.74	0.29	0.21	0.27	0.26
	1 st	0.92	0.70	0.90	0.56	0.56	1.67	0.42	0.34	0.53	0.66
	2 nd	0.27	0.67	0.74	1.01	0.87	0.74	0.41	0.27	0.45	0.27
7	3 rd	0.16	0.30	0.70	0.62	0.70	0.59	0.26	0.16	0.23	0.27
	4 th	0.27	0.17	0.35	0.36	0.42	0.59	0.22	0.18	0.09	0.04
	5 th	0.18	0.06	0.51	0.25	0.22	0.11	0.16	0.09	0.05	0.05

Notes to the calculations:

- 1 - These are the categorical items from which respondents could select, in rank order of 1st to 5th most relevant
- 2 - This ratio is the proportion of total (236) respondents that selected this item, which is applied as a weighting
- 3 - Is the numerator for the denominator of 236, applied in the calculation of the weighting ratio
- 4 - Is the total of scores obtained by allocating 5 points to 1st choice, 4 points to 2nd choice etc.
- 5 - Is the total score of each ranked choice, obtained by the number of respondent multiplied by the points allocated on the basis explained in note 4 above.
- 6 - Is the proportion that the score of each choice amounts to when divided by the total score of that item
- 7 - These are the final ranked scores out of a maximum of 5 points that is obtained by the following formula:

Proportion of total item score (Note 6) x 5 points x Weighting (Note 2)

$$\text{e.g. } 0.51 \times 5 \times 0.36 = 0.92$$

$$0.15 \times 5 \times 0.36 = 0.27$$

ANNEXURE 12.

RANKING OF GROWTH CONSTRAINTS REPORTED: SUMMARY OF SCORES

Ranking overall, based on total score from reports	Total score	Rating as 1st Area	Rating as 2nd Area	Rating as 3rd Area	Rating as 4th Area	Rating as 5th Area
1. Poor members' involvement	582	1.67	0.74	0.59	0.59	0.11
2. Insufficient income	372	0.90	0.74	0.70	0.35	0.51
3. Poor leadership involvement	367	0.56	0.87	0.70	0.42	0.22
4. Low spiritual fervour	366	0.56	1.01	0.62	0.36	0.25
5. Poor service attendance	299	0.70	0.67	0.30	0.17	0.06
6. Insufficient members	243	0.92	0.27	0.16	0.27	0.18
7. Members' politics & dissent	217	0.42	0.41	0.26	0.22	0.16
8. External interference/control	214	0.53	0.45	0.23	0.09	0.05
9. Attraction of other churches	188	0.66	0.27	0.27	0.04	0.05
10. Leadership conflict	139	0.34	0.17	0.16	0.18	0.09

The final rankings are shown in Table 3.25: Ranking of Growth Constraints Reported

ANNEXURE 13.

ANALYSIS OF AREAS IN WHICH MOST GROWTH IS REPORTED

1		Members	Maturity	Finances	Leaders	Buildings & facilities	Service attendance	Community Involvement	Evang & missions	Church planting	Ministries
	No.	F8,1	F8,2	F8,3	F8,4	F8,5	F8,6	F8,7	F8,8	F8,9	F8,10
2	Ratio	0.60	0.77	0.58	0.57	0.25	0.57	0.39	0.32	0.10	0.40
3	Count all	141	181	138	135	58	134	92	76	24	95
	5	48	69	18	29	10	32	22	15	6	18
	4	24	36	31	25	12	24	15	12	4	24
	3	19	38	29	32	4	31	12	20	5	18
	2	26	21	33	34	13	25	20	13	5	16
	1	25	18	29	19	20	22	24	16	4	19
4	Sum all	470	653	396	428	156	421	270	225	75	291
	5	240	345	90	145	50	160	110	75	30	90
	4	96	144	124	100	48	96	60	48	16	96
5	3	57	114	87	96	12	93	36	60	15	54
	2	52	42	66	68	26	50	40	26	10	32
	1	25	18	29	19	20	22	24	16	4	19
	1st	0.51	0.53	0.23	0.34	0.32	0.38	0.41	0.33	0.40	0.31
	2nd	0.20	0.22	0.31	0.23	0.31	0.23	0.22	0.21	0.21	0.33
6	3rd	0.12	0.17	0.22	0.22	0.08	0.22	0.13	0.27	0.20	0.19
	4th	0.11	0.06	0.17	0.16	0.17	0.12	0.15	0.12	0.13	0.11
	5th	0.05	0.03	0.07	0.04	0.13	0.05	0.09	0.07	0.05	0.07
	Ratio	0.60	0.77	0.68	0.57	0.25	0.57	0.39	0.32	0.10	0.40
	1st	1.53	2.05	0.78	0.97	0.40	1.08	0.80	0.53	0.20	0.62
	2nd	0.60	0.85	1.05	0.66	0.39	0.66	0.43	0.34	0.11	0.66
7	3rd	0.36	0.65	0.75	0.63	0.10	0.63	0.25	0.43	0.11	0.38
	4th	0.33	0.23	0.58	0.46	0.21	0.34	0.29	0.19	0.07	0.22
	5th	0.15	0.12	0.24	0.11	0.16	0.14	0.18	0.11	0.03	0.14

Notes to the calculations:

- 1 - These are the categorical items from which respondents could select, in rank order of 1st to 5th most relevant
- 2 - This ratio is the proportion of total (236) respondents that selected this item, which is applied as a weighting
- 3 - Is the numerator for the denominator of 236, applied in the calculation of the weighting ratio
- 4 - Is the total of scores obtained by allocating 5 points to 1st choice, 4 points to 2nd choice etc.
- 5 - Is the total score of each ranked choice, obtained by the number of respondent multiplied by the points allocated on the basis explained in note 4 above.
- 6 - Is the proportion that the score of each choice amounts to when divided by the total score of that item
- 7 - These are the final ranked scores out of a maximum of 5 points that is obtained by the following formula:

Proportion of total item score (Note 6) x 5 points x Weighting (Note 2)

$$\text{e.g. } 0.51 \times 5 \times 0.6 = 1.53$$

$$0.2 \times 5 \times 0.6 = 0.6$$

ANNEXURE 14.

RANKING OF GROWTH AREAS REPORTED: SUMMARY OF SCORES

Total score	Ranking overall, based on total score from reports	Rating as 1st Area	Rating as 2nd Area	Rating as 3rd Area	Rating as 4th Area	Rating as 5th Area
653	1. Maturity of members	2.05	0.85	0.65	0.23	0.12
470	2. Membership size	1.53	0.60	0.36	0.33	0.15
428	3. Leadership capacity	0.97	0.66	0.63	0.46	0.11
421	4. Service attendance	1.08	0.66	0.63	0.34	0.14
396	5. Finances	0.78	1.05	0.75	0.58	0.24
291	6. Ministries	0.62	0.66	0.38	0.22	0.14
270	7. Community involvement	0.80	0.43	0.25	0.29	0.18
225	8. Evangelism & missions	0.53	0.34	0.43	0.19	0.11
156	9. Buildings & facilities	0.40	0.39	0.10	0.21	0.16
75	10. Church planting	0.20	0.11	0.11	0.07	0.03

The final rankings are shown in Table 3.26: Ranking of Growth Areas Reported

CHURCHES THAT HAVE READ A COMPREHENSIVE BODY OF CHURCH GROWTH METHODS THAT WAS REPORTED TO BE HOLISTIC + WELL-STRUCTURED AND SUCCESSFUL.

CHURCHES THAT HAVE APPLIED A COMPREHENSIVE BODY OF CHURCH GROWTH METHODS THAT WAS REPORTED TO BE HOLISTIC + WELL-STRUCTURED AND SUCCESSFUL.

25 =11%

No.	Synthesis of best Methods	INTERVENTIONS				KNOWLEDGE OF COMPREHENSIVE BODY OF GROWTH THEORY										Schaller	Wagner	Warren			
		Single indicator	Size	Attempts	Completed successfully	BODY OF GROWTH THEORY					On CGM	Barna	Callahan	Hull	Hybels				Mornberg	Malphurs	Schwarz
						That is Holistic	That is Structured	That is Successful													
	C8	E1	F3	F18	F19	F20	F21	F22	G9	G10a	G10b	G10c	G10d	G10e	G10f	G10g	G10h	G10i	G10j		
675	Agree	Disagree	125	Partial	Early	Applied	Applied	Applied	Yes	No	No	No	Yes	No	No	Yes	No	Yes	G10j		
893	Agree	Disagree	680	Partial	Yes	Applied	Applied	Applied	Yes	No	No	No	No	No	No	No	No	Yes	Yes		
1105	Agree	Disagree	500	Partial	Early	Applied	Applied	Applied	Yes	Yes	No	No	Yes	No	No	Yes	No	Yes	Yes		
1148	Agree	Disagree	5000	Full	Yes	Applied	Applied	Applied	Yes	Yes	No	No	Yes	No	No	Yes	No	Yes	Yes		
1161	Agree	Disagree	180	Partial	Early	Applied	Applied	Applied	Yes	No	No	No	No	No	No	Yes	No	Yes	Yes		
1294	50	Disagree	730	Partial	Yes	Applied	Applied	Applied	Yes	No	No	No	No	No	No	Yes	No	Yes	Yes		
1383	Agree	Disagree	60	Partial	No	Applied	Applied	Applied	Yes	No	No	No	No	No	No	Yes	No	No	No		
1723	Agree	Disagree	200	Partial		Applied	Applied	Applied	Yes	Yes	No	No	Yes	No	No	Yes	No	Yes	Yes		
2521	Agree	Disagree	270	Partial	No	Applied	Applied	Applied	Yes	Yes	No	No	Yes	No	No	No	No	No	Yes		
2601	Agree	Disagree	250	Full	Yes	Applied	Applied	Applied	Yes	Yes	No	No	Yes	Yes	No	Yes	No	Yes	Yes		
2603	50	Disagree	120	Partial	Yes	Applied	Applied	Applied	Yes	No	Yes	No	Yes	No	No	Yes	No	Yes	Yes		
2586	Agree	Disagree	800	Partial	Yes	Applied	Applied	Applied	Yes	No	No	No	No	Yes	No	No	No	Yes	Yes		
1867	Agree	Disagree	500	Partial	Yes	Applied	Applied	Applied	Yes	No	No	No	Yes	No	No	No	No	Yes	Yes		
1872	Agree	Disagree	1600	Full	Yes	Applied	Applied	Applied	Yes	Yes	No	Yes	Yes	No	No	No	Yes	Yes	Yes		
1940	50	Disagree	300	Partial	Early	Applied	Applied	Applied	Yes	No	No	Yes	Yes	No	No	No	Yes	Yes	No		
1941	Agree	Disagree	2000	Full	Yes	Applied	Applied	Applied	Yes	No	No	No	Yes	No	No	Yes	Yes	Yes	Yes		
2028	Agree	Disagree	1400	Full	Yes	Applied	Applied	Applied	Yes	Yes	No	No	Yes	No	No	Yes	Yes	Yes	Yes		
2052	Agree	Disagree	120	Partial	Yes	Applied	Applied	Applied	Yes	No	Yes	No	Yes	No	No	Yes	Yes	Yes	Yes		
2218	Agree	Disagree	650	Partial	Early	Applied	Applied	Applied	Yes	No	No	No	Yes	No	No	No	Yes	Yes	Yes		
2252	Agree	Disagree	300	Full	Early	Applied	Applied	Applied	Yes	No	No	No	Yes	No	No	Yes	Yes	Yes	Yes		
2270	Agree	Disagree	1200	Full	Yes	Applied	Applied	Applied	Yes	Yes	No	No	Yes	No	No	No	Yes	Yes	Yes		
2293	Agree	Disagree	3200	Full	Yes	Applied	Applied	Applied	Yes	Yes	No	No	Yes	No	No	No	Yes	Yes	Yes		
2305	50	Disagree	350	Full	Yes	Applied	Applied	Applied	Yes	No	Yes	Yes	Yes	No	No	No	Yes	Yes	Yes		
2374	Agree	Disagree	1000	Full	Yes	Applied	Applied	Applied	Yes	No	No	No	Yes	No	No	Yes	Yes	Yes	Yes		
2440	Agree	50	500	Full	Yes	Applied	Applied	Applied	Yes	No	No	No	No	No	No	No	Yes	Yes	Yes		
25			881		10 Full					8	4	3	19	3	1	14	12	22	23		
					6 Partial																

ANALYSIS OF KEY MANAGEMENT ORIENTATIONS OF THE CHURCHES
THAT HAVE SUCCESSFULLY COMPLETED GROWTH INTERVENTIONS.
52 = 22%

Respondents	Factor										Self				Success	
	Group	No.	Factor 8 Coeff. 0.69 Purpose is community wellbeing	Factor 9 Coeff. 0.77 A mission is church's role in community	Factor 1 Coeff. 0.58 Mission is crucial focus of growth	Factor 7 Coeff. 0.54 Explicit gwth plan essential	Factor 6 Coeff. 0.47 Synthesis of best methods	Factor 4 Coeff. 0.54 Plan must be developed holistically	Factor 6 Coeff. 0.47 Mangmnt is irrelevant to effectiveness	Factor 6 Coeff. 0.62 Holistic & systematic method	Factor 5 Coeff. 0.81 Documnntd Plan is essential	Range of indicators	Rating	Size	Attempts	Success
			A10	B13	B18	C1	C8	C9	C23	D2	D15	E2	F1	F3	F18	F19
A.F.M.		495	Agree	Agree	Agree	Agree	Agree	Agree	Disagree	Agree		50	7	100	Partial	Yes
A.F.M.		676	Agree	Agree	Agree	Agree	Agree	Agree	Disagree	Agree	Agree	Agree	8	230	Full	Yes
A.F.M.		765	Agree	Agree	Agree	Agree	Agree	Agree	Disagree	Agree	Agree	Agree		0		
A.F.M.		785	Agree		Agree	Agree	Agree	Agree	Disagree	Agree	Agree	Agree		10	Full	Yes
A.F.M.		874	Agree	Agree	Agree	Agree	Agree	Agree	Disagree	Agree	Agree	Agree		5	Partial	Yes
A.F.M.		893	Agree		Agree	Agree	Agree	Agree	Disagree	Agree	Agree	Agree		300	Partial	Yes
A.F.M.		945	Agree	Agree	Agree	Agree	Agree	Agree	Disagree	50	Agree	Agree	6	680	Partial	Yes
A.F.M.		961	Agree	Agree	Agree	Agree	Agree	Agree	Disagree	Agree	Agree	Agree		5	Partial	Yes
A.F.M.		982	Agree	Agree	Agree	Agree	Agree	Agree	Disagree	Agree	Agree	Agree		200	Full	Yes
A.F.M.		1015	Agree	Agree	Agree	Agree	Agree	Agree	Disagree	Agree	Agree	Agree		368	Full	Yes
A.F.M.		1108	Agree	Agree	Agree	Agree	Agree	Agree	Disagree	Agree	Agree	Agree	6	300	Partial	Yes
A.F.M.		1114	Agree	Agree	Agree	Agree	Agree	Agree	Disagree	Agree	Agree	Agree	5	180	Partial	Yes
A.F.M.		1128	Agree	Agree	Agree	Agree	Agree	Agree	Disagree	Agree	Agree	Agree		600	Full	Yes
A.F.M.		1148	Agree	Agree	Agree	Agree	Agree	Agree	50	Disagree	Agree	Agree		450	Full	Yes
F.G.C.		1294	Agree	Agree	Agree	Agree	Agree	Agree	Disagree	Agree	Agree	Agree	8	5000	Full	Yes
F.G.C.		1562	Agree	Agree	Agree	Agree	50	Agree	50	Agree	Agree	Agree		730	Partial	Yes
Indep.		169	Agree	Agree	Agree	Agree	Disagree	Agree	Disagree	Agree	Agree	Disagree		2000	Partial	Yes
Indep.		198	Agree	Agree	Agree	Agree	Agree	Agree	Disagree	Agree	Agree	Agree	7	584	Partial	Yes
Indep.		2526	Agree	Agree	Agree	Agree	Agree	Agree	Disagree	Agree	Agree	Agree	7	17	Partial	Yes
Indep.		2596	Agree	Disagree	Agree	Agree	Agree	Agree	Disagree	Agree	Agree	Agree	7	800	Partial	Yes
Indep.		2597	Agree	Agree	Agree	Agree	Agree	Agree	Disagree	Agree	Agree	Agree		3	Full	Yes
Indep.		2601	Agree	Agree	Agree	Agree	Agree	Agree	Disagree	Agree	Agree	Agree	6	740	Full	Yes
Indep.		2603	Agree	Agree	Agree	Agree	Agree	Agree	Disagree	Agree	Agree	Agree	7	250	Full	Yes
Indep.		2586	Agree	Agree	Agree	Agree	50	Agree	Disagree	Agree	Agree	Agree	7	120	Partial	Yes
Indep.			Agree	Agree	Agree	Agree	Agree	Agree	Disagree	Agree	Agree	Agree		800	Partial	Yes

ANALYSIS OF KEY MANAGEMENT ORIENTATIONS OF THE CHURCHES
THAT HAVE SUCCESSFULLY COMPLETED GROWTH INTERVENTIONS. 52 = 22%

M.C.S.A	1842	Agree	Agree	Agree	Agree	Agree	Agree	Agree	Disagree	Agree	Agree	Agree	Agree	7	200	Partial	Yes
M.C.S.A	1849	Agree	Agree	Agree	Agree	Agree	Agree	Agree	Disagree	Agree	Agree	Agree	50	8	2800	Partial	Yes
M.C.S.A	1867	Agree	Agree	Agree	Agree	Agree	Agree	Agree	Disagree	Agree	Agree	Agree	Agree		500	Partial	Yes
M.C.S.A	1869	Agree	Agree	Agree	Agree	Agree	Agree	Agree	Disagree	Agree	Agree	Agree	Agree	5	997	Partial	Yes
M.C.S.A	1872	Agree	Agree	Agree	Agree	Agree	Agree	Agree	Disagree	Agree	Agree	Agree	Agree	4	1600	Full	Yes
M.C.S.A	1906	Agree	Agree	Agree	Agree	Agree	Agree	Agree	Disagree	Agree	Agree	Agree	Agree	6	1400	Partial	Yes
M.C.S.A	1926	Agree	Agree	Agree	Agree	Agree	Agree	Agree	Disagree	Agree	Agree	Agree	Agree	7	200	Partial	Yes
M.C.S.A	1941	Agree	Agree	Agree	Agree	Agree	Agree	Agree	Disagree	Agree	Agree	Agree	Agree	8	2000	Full	Yes
M.C.S.A	1996	Agree	Agree	Agree	Agree	Agree	Agree	Agree	Disagree	Agree	Agree	Agree	Agree	8	285	Partial	Yes
M.C.S.A	2028	Agree	Agree	Agree	Agree	Agree	Agree	Agree	50	Agree	Agree	Agree	Agree	8	1400	Full	Yes
M.C.S.A	2052	Agree	Agree	Agree	Agree	Agree	Agree	Agree	Disagree	Agree	Agree	Agree	Agree		120	Partial	Yes
M.C.S.A	2140	Agree	Agree	Agree	Agree	Agree	Agree	Agree	50	Agree	Agree	Agree	Agree	5		Partial	Yes
M.C.S.A	2190	Agree	Agree	Agree	Agree	Agree	Agree	Agree	Disagree	Agree	Agree	Agree	Agree	8	3000	Partial	Yes
M.C.S.A	2196	Agree	Agree	Agree	Agree	Agree	Agree	Agree	Disagree	Agree	Agree	Agree	Agree	7	1800	Partial	Yes
M.C.S.A	2229	Agree	Agree	Agree	Agree	Agree	Agree	Agree	Disagree	Agree	Agree	Agree	Agree	6	400	Full	Yes
M.C.S.A	2231	Agree	Agree	Agree	Agree	Agree	Agree	Agree	Agree	Agree	Agree	Agree	Agree	6	1000	Partial	Yes
M.C.S.A	2264	Agree	Agree	Agree	Agree	Agree	Agree	Agree	Disagree	Agree	Agree	Agree	Agree	6	300	Partial	Yes
M.C.S.A	2270	Agree	Agree	Agree	Agree	Agree	Agree	Agree	Disagree	Agree	Agree	Agree	Agree		1200	Full	Yes
M.C.S.A	2291	Agree	Agree	Agree	Agree	Agree	Agree	Agree	50	Agree	Agree	Agree	Disagree		350	Partial	Yes
M.C.S.A	2293	Agree	Agree	Agree	Agree	Agree	Agree	Agree	Disagree	Agree	Agree	Agree	Agree	7	3200	Full	Yes
Presb.	2305	50	Agree	Agree	Agree	Agree	Agree	Agree	Agree	Agree	Agree	Agree	Agree	7	350	Full	Yes
Presb.	2318	Agree	Agree	Agree	Agree	Agree	Agree	Agree	Disagree	Agree	Agree	Agree	Agree	5	300	Partial	Yes
Presb.	2347	Disagree	Agree	Agree	Agree	Agree	Agree	Agree	Disagree	Agree	Agree	Agree	Agree	7	150	Partial	Yes
Presb.	2349	Agree	Agree	Agree	Agree	Agree	Agree	Agree	50	Agree	Agree	Agree	Agree	6	120	Partial	Yes
Presb.	2374	Agree	Agree	Agree	Agree	Agree	Agree	Agree	Disagree	Agree	Agree	Agree	Agree		1000	Full	Yes
Presb.	2420	Agree	Agree	Disagree	Agree	Agree	Agree	Agree	Disagree	Disagree	Disagree	Agree	Agree	50	100	Partial	Yes
Presb.	2440	Agree	Agree	Agree	Agree	Agree	Agree	Agree	Disagree	Agree	Agree	Agree	Agree		500	Full	Yes
Presb.	2447	Agree	Agree	Agree	Agree	Agree	Agree	Agree	Disagree	Agree	Agree	Agree	Agree		180	Partial	Yes
	52													6.4	656	19 Full	
																33 Partial	
																155 Partial	
																34 Full	
																29 Never	

ANNEXURE 22.

NUMBER OF RESPONDENTS WHO FIND SCHWARZ'S CHURCH GROWTH METHODS HOLISTIC, STRUCTURED, AND SUCCESSFUL

ATTEMPTED INTERVENTIONS				MOST KNOWN AUTHORS									
			Know										
Holistic	Structured	Successful	of CGM	Barna	Callahan	Hull	Hybels	Momberg	Malphurs	Schwarz	Schaller	Wagner	Warren
F20	F21	F22	G9	G10a	G10b	G10c	G10d	G10e	G10f	G10g	G10h	G10i	G10j
Read	Read	Read	Yes	Yes	No	No	Yes	Yes	No	Yes	No	Yes	Yes
Read	Read	Read	Yes	Yes	No	No	Yes	No	No	Yes	No	Yes	Yes
Read	Read	Read	Yes	No	No	No	No	No	No	Yes	No	Yes	Yes
Read	Read	Read	Yes	Yes	Yes	No	Yes	No	No	Yes	No	Yes	Yes
Read	Read	Read	Yes	Yes	Yes	No	Yes	No	No	Yes	Yes	Yes	Yes
				73	27	15	153	17	11	99	73	164	170
	5	= 5%		31%	11%	6%	65%	7%	5%	42%	31%	69%	72%
	99												

ANNEXURE 23.

NUMBER OF RESPONDENTS WHO FIND BARNAS CHURCH GROWTH METHODS HOLISTIC, STRUCTURED, AND SUCCESSFUL

ATTEMPTED INTERVENTIONS				MOST KNOWN AUTHORS									
Holistic	Structured	Successful	Know of CGM	Barna	Callahan	Hull	Hybels	Momberg	Malphurs	Schwarz	Schaller	Wagner	Warren
				G10a	G10b	G10c	G10d	G10e	G10f	G10g	G10h	G10i	G10j
Read	Read	Read	Yes	Yes	No	No	Yes	Yes	No	Yes	No	Yes	Yes
Read	Read	Read	Yes	Yes	No	No	Yes	No	No	Yes	No	Yes	Yes
Read	Read	Read	Yes	Yes	No	No	Yes	Yes	No	No	Yes	Yes	Yes
Read	Read	Read	Yes	Yes	No	No	Yes	No	No	No	Yes	Yes	Yes
Read	Read	Read	Yes	Yes	Yes	No	Yes	No	No	No	Yes	Yes	Yes
Read	Read	Read	Yes	Yes	Yes	No	Yes	No	No	Yes	No	Yes	Yes
Read	Read	Read	Yes	Yes	No	No	Yes	No	No	No	No	Yes	No
Read	Read	Read	Yes	Yes	Yes	No	Yes	No	No	Yes	Yes	Yes	Yes
Read	Read	Read	Yes	Yes	No	No	Yes	Yes	No	No	Yes	Yes	No
				73	27	15	153	17	11	99	73	164	170
				31%	11%	6%	65%	7%	5%	42%	31%	69%	72%

LIST OF CHURCHES THAT HAVE SUCCESSFULLY APPLIED METHODS OF THE TOP 3 WRITERS.

[illegible]

ANNEXURE 25.

THE ENGEL SCALE

The Engel Scale shows eight steps toward an unbeliever becoming a disciple of Jesus Christ and three steps afterward:

- 8 Awareness of a supreme being, but no effective knowledge of the gospel
- 7 Initial awareness of the gospel
- 6 Awareness of the fundamentals of the gospel
- 5 Grasp of the implications of the gospel
- 4 Positive attitude toward the gospel
- 3 Personal problem recognition
- 2 Decision to act
- 1 Repentance and faith in Christ

The person is regenerated and becomes a new creature.

- +1 Post-decision evaluation
- +2 Incorporation into the body
- +3 A lifetime of conceptual and behavioural growth in Christ

Source: Wagner, Peter. C. 1989. *Strategies for Church Growth*. p.124

GLOSSARY

1: TERMS AND DEFINITIONS ON SOCIAL SCIENCE RESEARCH

Applied research: Research that attempts to solve a concrete problem or address a specific policy question and that has a direct, practical application.

Argumentation: The process of persuasion for practical reasoning applied whenever controversy has to be settled on the basis of warrants that can claim no more than probability. This means that, when communication is concerned with the establishment or transfer of knowledge, the assent of the reader or withholding of assent, becomes a criterion in the assessment of the epistemic content of the message.

Assumption: Parts of *social theories* that are not tested, but act as starting points or basic beliefs about the world. They are necessary to make other theoretical statements and to build *social theory*. Assumptions are different from social laws and principles, and two types are generally made:

General assumptions: The assumptions that are held about ordinary everyday things without interest in whether they hold universally.

Working assumptions: Are hypotheses which are consciously set up for testing through research and which act as fact finders.

Basic research: Research that advances knowledge of the fundamentals of how the social world works and develops general theoretical explanations.

Collectivities: Refers to any social whole within which individuals relate to one another in some way, however weak or ephemeral, such as a crowd, a family, audience, community, congregation or professional association. Organizations are a special form of human collectivities.

Common sense: Is a stockpile of everyday theories people use to organise and explain events in the world. A person's common sense and sense of reality emerge from a pragmatic orientation and set of assumptions about the world. People do not know that common sense is true with absolute certainty, but they must assume that it is true in order to get things accomplished. The interpretive philosopher, Alfred Schultz (1899- 1959) called this the natural attitude. People develop ways to maintain or reproduce a sense of reality based on systems of meanings they create in the course of social interactions with others.

Communalism: A norm of the *scientific community* that creating scientific knowledge is a public act, that the knowledge belongs to everyone and should be communicated.

Deductive approach: An approach to inquiry or *social theory* in which one begins with abstract ideas and principles then works toward concrete, *empirical* details to test the ideas.

Dialectics: That branch of logic that teaches the rules and modes of reasoning. The art and skill of reasoning, discussion, disputation or debate.

Economics: The study of how people and societies end up deciding, with or without the use of money, to apply scarce productive resources that have alternative uses.

Epistemology: Concerned with the nature and derivation of knowledge and the reliability of claims to knowledge

Etymology: An account of the origin and development of a word and its meaning. The study of words and their origin.

Explicit knowledge: Can be codified and transmitted because it has been broken down into discreet parts, and is expressed distinctly in language and numbers.

Falsification: Doctrine outlined by the Anglo-Austrian philosopher, Sir Karl Popper, which argued that claims to knowledge can never be proven or fully justified, they can only be refused.

Hermeneutics: An approach that was originally used to study a written text both in detail and as a whole to enable people to see the deeper meanings contained within it. The approach was expanded in interpretative social science to be a method for developing a deeper understanding of events in the social world.

Ideographic: Method of study of individual, unique persons, events or things.

Ideology: Beliefs, attitudes and opinions, which form a set, whether tightly or loosely related, organised around a few central values. Ideology presents a structured domain of language-use that constrains what can be said or thought. An ideology is a type of explanation of the social world, but lacks the critical features required of a scientific theory.

Ideologies are closed belief and value systems that change very little. They are closed to contradictory evidence and use circular reasoning. They prevent falsification, which makes them immune to significant change. Their capacity to develop is extremely limited because they already have all the answers. In the lines between claims about what is the case and beliefs about what should be the case blur together. It often uses techniques of personal experience and conviction, over generalisation, selective observation and premature closure that falls short of a scientific approach

Intuition: A feeling not necessarily supported by research.

Laws: Are working assumptions which have been rigorously tested by conscious attempts at falsification and which express functional relationships between variables.

Methodology: Is defined as the logic of the application of scientific methods to the investigating of phenomena. According to this definition, methodology refers to the logic of the decision making process in scientific research. The logic of implementing scientific methods in the study of reality.

Modernism: Relies on logical reasoning; it is optimistic about the future and believes in progress; it has confidence in technology, and it embraces humanist values (judging ideas based on their effect on human welfare) Modernism holds that there are standards of beauty, truth, and morality about which most people can agree.

Nomothetic: Positivist scientific explanation is *nomothetic*, i.e. science explains why social life is the way it is by discovering causal laws.

Normal science: The practice of scientific research within, and from, the frame of reference supplied by a dominant paradigm, i.e. from a collection of methodology, mutually accepted theories, solutions, predictions and laws. In this sense, a paradigm is primarily a model for conducting normal research.

Norms: Shared group expectations about behaviour; socially defined and enforced about how the world should be interpreted, how one should behave in it.

Ontology: Refers to the study of *being* or *reality*. This reality is referred to as the *research domain* of the social sciences.

Paradigm: A general organising framework for social theory and empirical research. It includes basic assumptions, major questions to be answered, models of good research practice and theory, and methods for finding the answers to questions.

Parameter: A characteristic of the entire population that is estimated from a sample.

Positivism: Involves applying strict rational thinking and systematic observation in a manner that transcends personal prejudices, biases, and values. The norms and operation of the scientific community keep science objective. It includes the idea that people can recognize truth and distinguish it from falsehood by applying reason, and, in the long run, the human condition can improve through the use of reason and the pursuit of truth. Positivism sees social science as an organised method for combining deductive logic with precise empirical observations of individual behaviour in order to discover and confirm a set of probabilistic causal laws that can be used to predict general patterns of human activity.

Reductionism: The tendency to consider and present only those explanations and interpretations which are embedded in *discipline-specific* variables. If a person working in a specific discipline were to postulate that the view they held is the only correct interpretation of a particular phenomenon, this is evidence of *reductionism*.

Sampling frame: Is closely related to the population. It is the list of elements from which the sample is actually drawn.

Schemas / Schemata: Are the mental packets that organise information and make sense of experience. They are the building blocks of cognition that embody the rules and categories that order raw experience into coherent meaning.

Scientific attitude: A way of thinking about and looking at the world that reflects a commitment to the norms and values of the *scientific community*.

Scientific community: A collection of people who share a system of rules and attitudes that sustain the process of producing scientific knowledge.

Scientific method: The process of creating new knowledge using the idea, methods and rules of the scientific community.

Social theory: Is defined as a system of interconnected abstractions or ideas that condenses and organises knowledge about the social world. Social science theories are empirically testable and they are constantly evolving.

Statistical significance: A difference between two or more sets of data is statistically significant if it actually occurs in a population.

Systematic sampling: In this approach every k th element in the population or frame is sampled, beginning with a random start.

GLOSSARY

2: TERMS AND DEFINITIONS ON STRATEGY, MANAGEMENT, AND ORGANISATIONAL DEVELOPMENT

Ad hoc plans: Refers to intermittent, spontaneously conceived endeavours to accomplish a specific purpose outside of any co-ordinating framework or integrating system.

Adhocratic structure: A structure that is flexible, adaptive, and responsive; organized around unique problems to be solved by groups of relative strangers with diverse professional skills.

Authority: Is not the same thing as power. It is a type of power that is derived from the legitimate position an individual holds within an organization or group.

Authoritarianism: The belief that there should be status and power differences among people in organizations.

Autocratic leader: Tends to make all the key decisions without involving others in the process and then tells followers what to do and how to do it. This authoritarian style of leadership behaviour is often based on the assumption that the power of the leader is derived from the position they occupy and that followers are there to obey them. One who dictates decisions down to subordinates.

Basic assumption: A mode of group behaviour in which the group is ruled by overpowering emotions and shared illusions, under the influence of which the group loses sight of the task and contact with reality.

Behavioural view of conflict: The belief that conflict is a natural and inevitable outcome in any group.

Centralization: A dimension of organizational structure that refers to the extent to which top management retains authority to make decisions.

Cognition: This is basically what individuals know about themselves and their environment. Cognition implies a conscious process of acquiring knowledge. The perception, opinion, or belief segment of an argument.

Cognitive dissonance: Any incompatibility between two or more attitudes, or between behaviour and attitudes.

Coherence: Describes the common behaviours found throughout an organisation that are directed toward the achievement of shared goals.

Cohesiveness: Degree to which group members are attracted to each other and share common goals.

Complexity: A dimension of organizational structure that refers to the number of different jobs, units, and authority levels within an organization.

Compliance: Acting that is consistent with rules, norms or influence by others.

Conformity: Adjustment of behaviour to align with the norms of the group.

Control: Refers to the desire for order, predictability, and reliability, and is what most people understand by organization.

Core values: The shared basic assumptions held by members of an organization on what it stands for, about what is right and important in the pursuit of its declared mission.

Delegation of authority: The process by which authority is distributed downward in an organization.

Delusion: A severe distortion in a person's sense of reality that is generally incapable of correction by appeals to reason or evidence.

Democratic leader: One who shares decision making with subordinates.

Directive leadership: Is a style of leadership characterised by a high task emphasis where the leader makes the decisions himself with little if any contribution from others, and issues specific instructions, then directly monitors progress of subordinates.

Disconfirmation: Refers to the presentation of data that reveals to the organization that some of its goals are not being met or that some of its processes are not accomplishing what they are supposed to.

Driving forces: Forces that direct behaviour away from the status quo.

Dysfunctional conflict: Is conflict within the organization that hinders the performance of sub-groups or the organization itself.

Dysfunctional political behaviour: Refers to behaviours by individuals and groups whose means and ends are not sanctioned by the organization.

Economy: Is the product of methodical thinking, husbanding of resources, comparing alternatives, and discovering incremental improvements in the way things are done. Sociologically, the value of economy is central to that cluster of values, which include frugality, temperance, cleanliness and hard work, referred to as the protestant ethic.

Efficiency: Refers to the way in which organizations seek to accomplish their primary task and is strongly related to the notion of economy.

Ego: That part of one's personality that is oriented toward acting reasonably and realistically.

Ego ideal: A partly conscious image of oneself at one's future best.

Emergent behaviour: Behaviour that is in addition to what is required.

Enterprise: The willingness to engage in commercial activities with risk, for the purpose of gain.

Extrinsic motivators: Rewards received from the environment surrounding the context of work.

Felt conflict: Emotional involvement in a conflict creating anxiety, tenseness, frustration, or hostility.

Formal organization: The philosophy, policies, structure, and systems of control of an organization.

Formalisation: The degree to which jobs within the organization are standardised. A dimension of organization structure that refers to the extent to which rules, procedures, and other guides to action are written and enforced.

Formalised: The clear and unmistakable, documented expression or communication of organizational elements, e.g., plans, structure, procedures, policies, levels of authority, processes, etc.

Functional conflict: Conflict that supports the goals of the group and improves its performance.

Governance: The philosophy and system of rule instituted in a church that formally clarifies the function, relationship and authority of officers, i.e. bishops, elders, pastors, ministers, deacons and the executive/administration board, by which the organization must be directed and managed.

Group dynamics: Refers to the complex emotional forces which shape group life, the unconscious wishes and desires that influence group processes and the network of relationships that members form with one another.

Groupthink: Phenomenon in which the norm for consensus overrides the realistic appraisal of alternative courses of action; The deterioration of the mental efficiency, reality testing, and moral judgement of the individual members of a group in the interest of group solidarity.

Idealization: A mental process whereby an object acquires an aura of perfection and is stripped of all undesirable or negative qualities.

Identity: The sense of ones uniqueness and continuity in contradistinction to others.

Informal group: A group formed by individuals and developed around common interests and friendships rather than around a deliberate design.

Inspirational leadership: If the dynamics of the identification of the followers with the leader are absent and the followers are drawn to the goals and purposes of the leader, but not to the leader as such, then the leader is inspirational but not charismatic.

Interactionist view of conflict: The belief that conflict is not only a positive force in a group, but that it is absolutely necessary for a group to perform effectively.

Intervention: A specific action or program undertaken to focus the change process on particular objectives.

Intrinsic motivators: The pleasure or value associated with the content of a work task.

Intuitive decision making: An unconscious process created out of distilled experience.

Knowledge: The capacity to act effectively. Knowledge only diffuses when there are learning processes whereby human beings develop new capacities for effective action.

Leadership communities: The concept of a network of diverse people at many levels of an hierarchy who play critical roles in generating and sustaining creative tension, and contribute vitally to the way an organization shapes its future. This view contrasts diametrically with the myth of the single hero-leader.

Leadership development: Refers to the ongoing process of identifying, selecting, teaching, training and appointing leaders, with appropriate authority and accountability to perform a distinct, specific leadership function within the structure of the organization or its field operations.

Leadership structure: Includes the roles, functions, positions, reporting and accountability lines applicable to the leadership group of an organization, typically set out in an organogram and other supporting documents.

Leadership style: Refers to the set of leadership behaviours that a leader may choose to apply to any given situation determined by extraneous, contingent variables such as complexity of the problem, organizational culture, task maturity of followers and the consequences of failure to the organization.

Learning: The process whereby a relatively enduring change in behaviour occurs as a result of practice or experience.

Learning organization: An organization that has developed the continuous capacity to adapt and change.

Management: A field of study devoted to determining how best to attain goals in organizations.

Management processes: Refers to the integrated design of forums (boards), lines of authority, levels of approval, planning, budgeting and decision making processes by which the affairs of the organization will be managed.

Managing strategic change: Is about self-management of a complex organisational system of interrelated sub-systems through periods of intense transition brought about by continuous changes in a greater system of which it is an integral part.

Marketing strategy: Refers to the broad framework of marketing plans for segmenting and targeting markets and positioning the organization so that it can be successful in its identified segments.

Mechanistic structure: A structure characterised by high complexity, high formalisation, and centralisation.

Neurosis: A range of psychological disorders resulting from unsuccessful attempts to deal with mental conflict.

Noetic intelligence: Focuses on the capability for thinking and learning, particularly in groups, and thus continuously raising the collective IQ of an organization.

Normative model: A model that prescribes a solution to a problem.

Office charisma: Refers to charisma that is ascribed with the office regardless of the incumbent's ability or performance.

Organic model of organization: The organizational design that emphasises the importance of adaptability and development. It is relatively informal, decentralised, and simple.

Organizational capability: Refers to the configuration and application of physical, human, financial, knowledge and spiritual resources, i.e. giftings, and the functions, processes and systems of the organization in a manner that will most effectively accomplish declared strategic goals.

Organizational change: Refers to the process of changing all or some of the elements of organizations such as structure, roles, systems, processes and tasks in a well-planned and systematic way for the purpose of improving the organization's ability to accomplish clearly stated strategic objectives.

Organizational culture: The pervasive system of values, beliefs, and norms that exists in any organization. The organizational culture can encourage or discourage effectiveness, depending on the nature of the values, beliefs, and norms.

Organizational development (OD): A programme of planned change interventions, built on core values, that seeks to improve organizational effectiveness and the well-being of members. The process of diagnosing, preparing for and managing change in organizational settings to improve an organization's problem solving and renewal process.

Organizational ideal: A complex set of idealized images, fantasies and illusions, with which members can identify, as long as they are part of an organization, thus enriching their own ego-ideal. The imagined perfection of the organization becomes the attribute of the member.

Participative leadership: Is a style of leadership characterised by a high emphasis on relationship/trust behaviour and lower emphasis on organizing, defining and supervising the roles of followers to explain their tasks and how, where and when they must be done.

Perception: A process by which individuals organise and interpret their sensory impressions in order to give meaning to their environment.

Plurality: Refers to the existence of many competing views or ideas among members of a group without any clear predominant set enjoying more support than others.

Power: Is defined as the potential to influence. It is the probable rate and amount of influence of a person, or the occupant of a position. It is the ability to take action and initiate interactions.

Power tactics: Ways in which leaders translate power bases into specific actions.

Practitioner: Person who practises a profession.

Pragmatic: Dealing with matters from a practical point of view; a pragmatic approach to the problem.

Pragmatism: Treating things in a pragmatic way.

Process conflict: Conflict over how work gets done.

Product: Everything received in an exchange; it is a complexity of tangible and intangible attributes including functional, social, and psychological benefits. A product may be a good, service, place, or idea.

Profound change: Organizational change that combines inner shifts in people's values, aspirations, and behaviours with outer shifts in processes, strategies, practices, and systems.

Programmed decisions: Solutions to routine problems determined by rules, processes, procedures or habits.

Project management: Is an endeavour in which human, material, technological and financial resources are planned and organised in a novel way to undertake a unique scope of work of given specification, within constraints of cost and time to deliver desired beneficial change.

Psychological contract: Is the unwritten set of expectations that operate between all members of a group or organization, and specifically between leaders and their followers regarding explicit goals, tasks, and required behaviours. Many expectations are implicit and involve people's sense of dignity and worth.

Psychological safety: Refers to the diminishing of anxiety over needed change by providing a feeling of security that people's identity and integrity will not be lost. The importance of visionary leadership can be understood in this context.

Reference group: An important group to which individuals belong or hope to belong and with whose norms they are likely to conform.

Referent power: Power based on charisma due to personality or style of behaviour.

Regression: A tendency to revert to earlier models of mental functioning or an earlier character structure, notably under conditions of anxiety. Regression is generally viewed as a defence mechanism.

Relationship conflict: Conflict based on interpersonal relationships.

Restraining forces: Forces that hinder movement away from the status quo.

Role: An organised set of behaviours expected of an individual in a specific position.

Role ambiguity: A condition of uncertainty about what is expected and what role behaviour will be accepted and reinforced.

Role boundaries: Limits of the role behaviours that are expected.

Role conflict: Stressor that arises when a person receives incompatible messages regarding appropriate role behaviour.

Routinisation: The development of social or organizational rules and arrangements to achieve stabilisation after the effect of emotional and expressive periods of change.

Self-actualisation: The desire and endeavour to become what one is capable of becoming.

Sociability: A dimension of organizational culture that is a measure of friendliness and a focus on processes rather than outcomes.

Social facilitation effects: The tendency for performance to improve or decline in response to the presence of others.

Socialisation: Refers to the processes by which members learn the cultural values, norms, beliefs, and required behaviour that permit them to be effective contributors to the organization.

Solidarity: Is a measure of task orientation with high attention to detail and that overlooks personal biases.

Spiritual intelligence: Refers to the non-religious, conscious oversight provided by leadership that ensures pace, freedom and safety for individuals to bring their whole selves to work and be valued and respected.

Stakeholders: Individuals and groups who gain from an organization's success and lose from its failures.

Stereotype: A set of beliefs that one has about a group of other individuals.

Strategy: Consistency in long-term organizational behaviour, whether or not intended, resulting either from consciously and purposefully developed plans or without preconception.

Strategic drift: Describes the gradual, often imperceptible moving away by an organization from effectively addressing changing forces in its environment. This pattern of drift is made more difficult to detect and reverse because not only are changes being made to strategy, they may be achieving short term improvements and thus tend to legitimise and justify its set of actions being taken. Strategic drift refers to the idea of lack of fit with the environment.

Strategic intent: Refers to the vision or overriding purpose of an enterprise based on the collective industry foresight of its leaders.

Strategic plans: Are the declared intentions, direction and scope of an organization over the long-term, which achieves advantage for the organization through a deliberate configuration of resources within a changing environment, to meet the needs of its market in a focused and co-ordinated manner.

Super-ordinate goals: Goals that cannot be achieved without the cooperation of the conflicting groups. Those goals shared by individuals and by groups which can override the concerns that lead to conflict.

Systematically: Methodical, according to a planned sequence and not casually or at random.

Systemic: Characteristic of, or affecting the organization as an interconnected whole.

Systems: A grouping of elements that individually establish relationships with each other and that interact with their environment both as individuals and as a collective.

Task conflict: Conflicts over how work gets done.

Tacit knowledge: The assumptions, mental models, skills, behaviours, and capabilities of individuals of which they are mostly unaware, and that cannot be reduced to explicit knowledge.

Team building: High interaction among team members to increase trust and openness.

Transactional leadership: Guiding or motivating followers in the direction of established goals by clarifying role and task requirements.

Transformational leadership: The ability to inspire and motivate followers to achieve results that are greater than originally planned and are for internal rewards.

Transference: The propensity that individuals have to relate to important figures in their lives in ways which repeat earlier relations to parental figures. It involves both negative and positive feelings. Transference is of considerable importance in the study of organizational phenomena, as it affects relations between leaders and their followers.

Trust: A positive expectation that another will not act opportunistically.

Uncertainty avoidance: The degree to which people are comfortable with ambiguous situations and with the inability to predict future events with accuracy.

Values: The guidelines and beliefs that a person uses when confronted with a situation in which a choice must be made.

Vision: Is the clear and explicit description of a desired future state or condition of the organization or its environment, that is shared by its members and which unifies and compels the group towards its fulfilment.

Vision in use: The deduction drawn from the current actions, responses, systems and mental models played out without being explicitly chosen. The mismatch between an espoused vision and a vision in use creates organizational angst, mixed messages and wasted resources.

Work group: A group that interacts primarily to share information and to make decisions to help each group member perform within their area of responsibility.

Work team: A group whose individual efforts result in a performance that is greater than the sum of the individual inputs.

3. GLOSSARY OF TERMS & DEFINITIONS ON THEOLOGY AND ECCLESIOLOGY

Apocalyptic: A view to the end of the world of which there are many preconceptions that have grown out of the Christian faith, others having occult and secular sources.

Apologetics: Intensive study of the defence and proof of Christianity.

Biblical Theology: Man as a spiritual, psychological and physical being and personality developed from a Biblical perspective. .

Charismatic leadership: The ability to influence followers based on a supernatural gift and powers that are attractive. Followers enjoy being with the charismatic leader because they feel inspired, correct, and important.

Church numerical growth: Refers to the change in number of active, confirmed members of a local church over a specific period of time.

Church success: Is the measured progress in the work of, or continuous improvement in the effectiveness of a local church that, in the mind of its congregation, represents a desired and satisfactory step to accomplishing its declared mission. Refers to the accomplishment of any local church in terms of various defined, measurable criteria such as new church plantings, financial or physical resources, social projects accomplished, ongoing welfare activities, number of converts disciplined, or a single indicator such as the size of membership.

Discipling: The intentional teaching, training and character development of converts, under accountability, on the basis of loving relationships.

Dogmatism: A close-minded rigid style with beliefs that are authoritarian in content.

Eschatology: A Biblical study of apocalyptic literature, giving various interpretations. An emphasis on prophecy and the future, traditional and historic.

Externally focused growth: Is the increase experienced by churches in community-based activities such as evangelistic outreaches, church planting, missions support and community aid projects of whom the direct beneficiaries are not members of the congregation.

Hermeneutics: A study of the principles and processes of Biblical interpretation. The art of interpretation which aims to disclose an underlying coherence or sense in a text, or text-analogue, whose meaning is in one way or another unclear.

Internally focused growth: Refers to the increase in congregational participation, and activities aimed at personal growth, service attendance, teaching, ministry development and organisational development of whom the beneficiaries are the members.

Kerygma/Kērugma: Refers to the telling of “the story of what Jesus did and what he said.”

Leadership system: is defined as that presence and dynamic which guides the spiritual, relational, emotional, psychological, organisational and missional processes engaged in by the special form of human collectivity described as a congregation.

Local church: Refers to any urban or suburban congregation of a denominational, traditional or independent Christian affiliation, excluding informal home or community churches, which meet and worship regularly at a fixed place, excluding cults and sects.

Ministry: The obedience to the call by Christ to minister to others as Christian servants.

Mission statement: A formal declaration of a church’s discerned and declared purpose and the clarification of its function. A mission statement can be:

Aetiological – Based on an antecedent event i.e. the Biblical injunction by Christ to his disciples to preach the gospel and make disciples of all nations;

Teleological – Based on a future, yet to be experienced event, i.e. to eliminate poverty, disease, crime or corruption, alleviate suffering, or facilitate social change, etc.

Philosophical Theology: A study of the philosophical questions surrounding religion.

Pneumatology: A study of the doctrine of the Holy Spirit, His personality and present work.

Religion: The service and worship of God or the supernatural; commitment or devotion to observance; a personal or institutional system of worshipful attitudes, beliefs and practices.

Stewardship: To hold something in trust for another. The willingness to be accountable for the well-being of the larger organisation by operating in service, rather than in control of those around us.

Strategy for local churches: Is the organization and direction of all gifts, grace, resources and endeavours towards the accomplishment of discerned and declared purpose in its situational context. This refers to the prophetic or teleological dimension of the local body. It is their collective, resolute response to accomplishing the future that God desires for that congregation.